PSYCHOLOGY
AND
Mesmerism Explained.

PROF. WILLIAM SEYMOUR.

E. M. CARLETON

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BY

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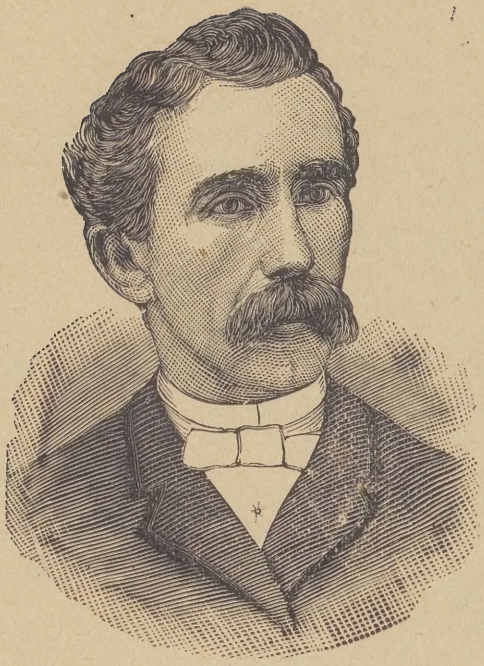

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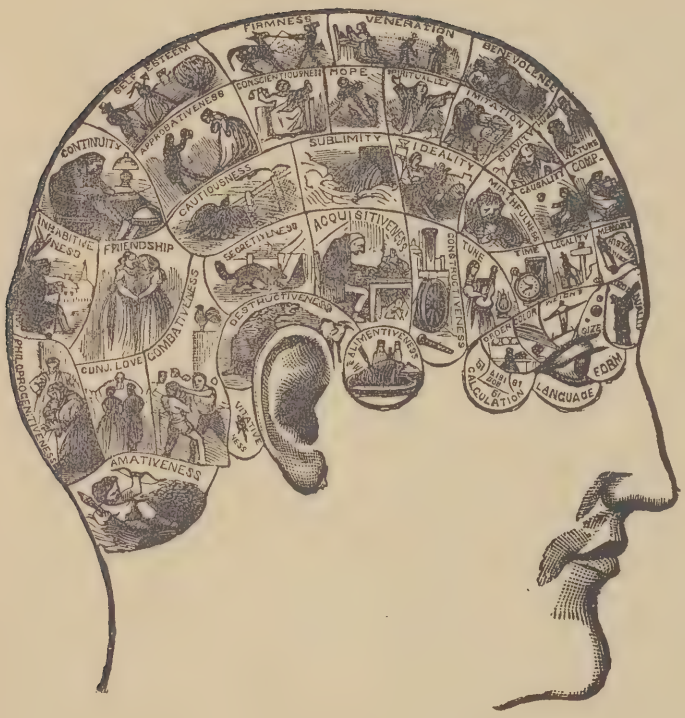

PHRENOLOGICAL SYMBOLICAL HEAD

INTRODUCTION.

This Work being the general principles of a course of private instructions given to his Psychological Class in Toronto, December, 1888.

In submitting it to the public, the Author desires only to state, that in presenting the facts contained herein before the minds of his pupils, he has endeavoured to present the truths (of many years investigation of the Phenomenon of Mind) candidly and clear. Independent of the prejudices that might become excited against him, from the various stand points of Faith. Feeling confident that Truth is of more importance than any Ism, and that Nature is but an expression of the Divine purposes, he has been bold to declare what Nature has revealed to his consciousness. And by so doing trusts, that he has thrown some light upon many of those subjects which has long been mysteries to the masses; by presenting the principles of Psychology so clear that they can be grasped by the most superficial minds, as well as interesting to the profound thinker.

Trusting that in the publication of these lessons the book may have its desired effect upon mankind in general.

I am, yours truly,

THE AUTHOR.

PSYCHOLOGY

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MESMERISM EXPLAINED.

LADIES AND GENTLEMEN:

We have met this evening to consider a subject worthy the closest and most scientific investigation of every candid thinking mind in Church and State. Its principles form the basis of all the vice and virtue, happiness and misery, in this and in the life which is to come. Void of its phenomenon, this world of ours would become physically and morally inactive; social intercourse, commercial transaction, and religious sentiment would be unknown, and man (the brightness of whose genius, and the power of whose intellect, becomes the pride and glory of the Universe) would manifest but as little intelligence, as a piece of marble statuary. But how superstitious the masses; how sarcastic the would-be wise, who surrounded by its phenomenon, and ever acting upon its principles, would attempt either to deny, or redicule its philosophy, or attribute its power solely to the influence of the Devil. Such persons are con-

tinually exposing their ignorance of Nature's laws, and are attempting to deny by ungrounded theories, the practical realities of life. All nature is subject to the laws of Attraction and Repulsion, or in other words the positive and negative forces. These great powers of Attraction and Repulsion, are not confined to what is known as the physical or external world, but are carried through all the finer sentiments and etherealized conditions of the unseen, intellectual and spiritual elements of nature. And like as in the physical world; the relation which exists between cause and effect, may manifest itself in a thousand varied forms, through the force of circumstances, or conditions; so to in the unseen or intellectual realm (through ignorance or design) that same great power of mind will become the cause of evil, or of good, in proportion to the conditions upon which an effect is produced. And in my further attempt to elucidate this subject, there are three principle conditions which I propose to consider, and attempt to present clearly before the minds of this class.

1st **Animal Magnetism.**
2nd **Clairvoyance.**
3rd **Independent Clairvoyance.**

And in these three principle conditions of Psychology, I think are embodied all we know of the manifestation

of mind in this world, or of the possibilities or realities of an existence beyond the grave. Not that we may expect to understand all of the phenomenon of Psychology in these three lessons, but rather that we may grasp the key that shall unlock the door, whereby we may enter into Nature's eternal storehouse of knowledge. Now that we may fully comprehend the principles inculcated in these lessons of Psychology; it is right that we shall have a clear understanding of the definition of terms, or what is meant by the language used.

Hence by ANIMAL MAGNETISM, we shall understand that phenomenon which is produced by the impression upon the consciousness of an individual, through the use of one or another of the external senses; either that of seeing, hearing, tasting, feeling or smelling.

By CLAIRVOYANCE we shall understand an impression produced upon the consciousness of an individual, independent of the use of any of the external senses; where the thoughts of one mind is conveyed and impressed upon another through what we may term Mental Telegraphy.

And INDEPENDENT CLAIRVOYANCE, an impression produced upon the consciousness of an individual where there seem to be no direct communication or sympathy

existing;—hence this evening our subject will be that of

Animal Magnetism

or the phenomenon of impression, produced upon our consciousness through the use of one or another of our external senses. Hence without stopping to investigate, or to attempt to elucidate the distinction between Mind and Matter in their primary elements or component parts, suffice it is to say that which we shall call Matter, is the tangible formation of organic structure, which it is possible to analyze by a knowledge of the law of chemistry, and can be reduced to its primary elements. And Mind, that part of nature, or of ourselves which we cannot analyze by the present knowledge of chemistry; yet through the operations of nature, we are conscious of its existence in an intangible form. Investigation and experience has taught us that the physical, or what we call the material (independent of what is known as Mind) is in, and of itself destitute of volition, and that Mind (that invisible principle within), whatever may be the component elements which constitute its existence; is the life-giving power that animates, controls, and to which all the physical involuntarily responds. As we have said Animal Magnetism can only be recognized through the use of one or another of man's external senses. It

is the involuntary response of the body to the decision or most positive idea of the Mind; and its effect for good or evil, will be in proportion to the nature of the circumstances or conditions by which, and through which a response is produced. The body (like all other forms of physical matter) independent of Mind being void of volition; whatever be its position when the activity of Mind is suspended (as in sleep), it must of necessity remain in such a position until the activity of the Mind is partially or wholly restored to consciousness; whence the body again responds to the active conditions of the same. This, then being true, that the body responds involuntary to the most positive ideas of the Mind; in order to produce the phenomenon of Animal Magnetism, an impression must be produced upon the consciousness of the individual, which excites the Mind or concentrates it upon one subject. This may be done through confidence or fear, also by what is known as the power of facination. Where the Mind becomes excited through fear, it is always done on the part of the operator by a threatening or commanding appeal to the selfish propensities. Where the Mind becomes excited through confidence, it is done by persuasion or argument brought to bear upon the faculties of reason. Where the phenomenon is produced by what is known as the power of

facination, it must be done by the concentration of the mind upon one subject or object; hence will depend entirely upon the development of Concentrativeness.

QUESTION BY CLASS.—*Would you kindly tell us the object of making passes in front of the subject, or of making them close their eyes, count their pulse, or look at a disk, which is sometimes given to subjects to hold in their hand?*

ANSWER.—All these different modes of operating are used to concentrate the mind of the subjects, or in other words to attract their attention from everything else except the one subject of being controlled by the operator. So long as the eyes of the subject to be controlled are wandering from object to object, so long will the attention be proportionally diverted; hence under such conditions it is always hard to get the control of the person to be mesmerized.

QUESTION.—*Can all people be mesmerized alike, or by the same method of operating?*

ANSWER.—No! Some persons are easily facinated by the power of concentrating the mind upon an object, others are more easily controlled by expostulation or reasoning upon the subject in which you desire them to become interested, others can only be controlled through the propensities of fear or selfishness.

QUESTION.—*Have you any method of determining this difference in individuals without having to try the various experiments?*

ANSWER.—Yes! We can determine these differences by a knowledge and observence of Phrenological development; persons who are the most easily facinated, are these in whom the organ of Continuity (or Concentration) is largely developed; hence there is a fullness in the back part of the head, where that organ is said to be located. (*See Symbolical Head, page* 5.) Those in whom the organs of Causality, Individuality and Comparison are largely developed, which gives breadth and fullness to the front part of the head; are those with whom we have to expostulate, or reason. Persons who are controlled through fear, are usually those in whom the organs of Reason are small, and in whom the organs of Cautiousness and Vitativeness are large. Also persons of excitable temperament are usually controlled through fear.

QUESTION.—*Is the power to mesmerize another person a peculiar gift bestowed upon the operator, or is it something which all persons can obtain?*

ANSWER.—It is no special gift of Nature to any particular person; but should rather be considered as a natural phenomenon which manifests itself in thousands

of instances where there are no pretensions at what is known as mesmerism whatever; even where there is no living operator, except the force of circumstance which surround the individual who becomes Psychologized.

QUESTION.—*Can you give us any facts which will illustrate the truth of what you have just stated?*

ANSWER.—Yes! To begin, let me illustrate the involuntary response of the body to the condition of the mind; and perhaps we cannot bring forth a more striking illustration to show the force of this position, and to place it upon a natural basis, than that of a mother with her child; who is strong enough, old enough, and able so far as physical ability is concerned, to walk alone, but still the child dares not venture. What are the circumstances connected with this fact? Why is it the child who has the physical ability, does not venture and walk alone? Is it because there is no disposition, no desire, no will force. Nay! We see all these attributes manifested in the make up of the child; but these powers are become subject to a perverted "faith or confidence." The child's faith has become perverted by the mother, through the force of circumstances brought to bear upon its reason. Instead of the mother endeavouring to instill upon the mind of her child a belief in the power of its own existence, she has been

continually (through conditions and language) reminding it of its liabilities and weakness. For example—she has been fondling the child in her arms, until domestic duties demand that she should drop the child and attend to other matters; she places the child against a chair with a precaution, "don't let go," for fear of falling. Now the most positive idea that rests upon the mind of the child through the force of circumstances brought to bear upon its reason, is the idea of danger. And in response to this idea the body answers by holding on tenaciously to the chair, until finally a little dog or kitten enters the room, moves around and attracts the attention of the child, until it looses its hold of the chair, and changes its position to watch the kitten; the little animal passes out of the door leaving the child with its back towards the chair, and when the curiosity of the child has subsided, it remembers the idea that the mother gave, and in response drops down upon the floor. This is no response to will force; neither the mother nor the child willed it should fall. It was simply a response to their ideas, and to their faith or confidence. And in confirmation of this point let us look at them still farther. The father has left his home in the morning for his daily business, and the mother conceives how nice it would be if the baby could walk by the time

papa returned. Hence she stands the child against the wall, goes back far enough for it to take one step before it is enabled to reach her and fall into her arms. And in the full confidence of its accomplishment herself, and from the position she holds toward the child, she inspires confidence in the mind of the child, and it takes that step. She changes her position, holds on to her confidence, inspires the child with her own ideas and the child takes two steps, and on until it walks across the room. Now this interchange of confidence (which the force of circumstances reveals to us) between the mother and the child, does not die out at once, but grows stronger, and becomes more settled, the oftener the phenomena of walking is produced, until the wonted excitement and interest which accompany every new phenomenon is lost, and the walking of the child becomes to the mother a natural consequence. But while the mother is busying herself elsewhere, the child in the hall, at the foot of the stairs, desires to see what there is in the upper story; and in response to the faith which has been established in its own ability, the child starts upstairs and climbs step after step until having reached near the top, when the mother comes to the foot of the stairs, and seems to realize the dangerous position of the child, she at once exclaims: "My dear you will fall."

The child believes it and in response comes rolling down the steps. Hence we discover clearly in this the involuntary response of the body to the positive ideas of the mind.

Let me give you another illustration, which not only manifests the response of body to mind, but also illustrates the fact that under mesmeric excitement, the manifestation of physical power becomes more intensified. Two men are working in a quarry when a scale of rocks from the clefted side fell down, and a rock rested upon the limb of one of the men, weighing about seven hundred pounds (700 lbs). The partner who is free from the rock, looking up discovers another avalanche about ready to fall; his ordinary power of lifting is confined to about three hundred pounds (300 lbs) but in this moment of excitement, the only idea that strikes his mind with force, is that of danger and necessity (danger of being covered with the second fall, and necessity of removing the first.) Hence without a moment's consideration of how much force is required to remove the rock, the body responds to the idea of necessity, and the work is done. This fully illustrates the principle, upon which persons, whose minds are excited, through the influence brought to bear upon them in mesmerism, manifest greater strength and accomplishes more than

seems possible under ordinary circumstances. And as both are similar in character and manifestation, both are natural.

Again; to show you the rationality of the power of facination, I might illustrate it in this way:—Persons watching the flow of a stream of water, become facinated by its playful friskings as it dances over the rocks, and in a moment of intense interest find themselves bending toward the water, or in some cases actually drop into the stream. I have no doubt that many of the so-called suicides at the Falls of Niagara have been the result of the power of facination. Facinated by the grandeur and majesty of the stream, until they have actually lost sight of everything but the onward flow of the waters, and have been drawn through this power until they have been impelled to mingle with the same; without any intentions, or even a thought of committing suicide. I remember at one time standing upon the Suspension Bridge and watching the falling of the waters, until admiring its beauty and majestic power, I felt as though I would like to mingle with its greatness; and twice I found myself unconsciously rising to jump over the railing; and had to leave the bridge for fear of committing what might be termed an unintentional suicide. Thus it is that facination is brought

about by becoming absorbed in any one subject so as to be forgetful of everything else. Hence the object of closing the eyes, counting the pulse, watching a spot, as seen in the illustration (*see page* 26, *No.* 8) where the person mesmerized becomes facinated by watching the finger of the operator so as to follow him around the room.

Take another illustration of the power of facination. Persons with large concentration taking up a book to read; becoming interested in its contents, we find them often so absorbed, and charmed with its subject matter, as to become what we often call absent minded, or forgetful of everything else, and entirely indifferent to their surroundings. Such phenomena we call facination, and is the same in nature and principle as that shown in our illustration, where the subjects mesmerized are so absorbed as to be indifferent to the opinions of the audience, and for the time lost to everything except the subject, or object, presented to their consciousness by the operator; (*see page* 26, No. 7 and 8). We might give many more similar illustrations to show the power of concentration or facination, but suffice it to say that it is the power of concentration by which we are enabled to suspend sensation, subdue pain and greatly relieve the sufferings of humanity in general. It is recorded of the great statesman, Henry Clay, on one occasion being

very much indisposed, and rather unable to speak; a gentleman on the floor in Congress made a severe and personal attack on Mr. Clay, who whispered to a gentleman who sat next to him, and said: "I must answer him, but I beg of you not to let me speak over half an hour." Mr. Clay commenced, and was soon on wing soaring higher and higher in his sublime eloquence, and pouring forth language like the thunderbolts of heaven, in the defence of his own manhood. He became fascinated with the subject of his own defence, until he forgot his indisposition. His half hour expired, and the gentleman by his side pulled his coat, but Clay paid no attention to the signal. He kicked his limbs but it made no impression. He ran a pin several times half its length into the calfs of his legs. Clay heeded it not; spoke two hours, sank exhausted into his seat, and rebuked the other gentleman for not stopping him. He had felt nothing. The concentration of mind had called the electricity of his system to the brain, and he threw it off by mental effort, and in proportion as sensation was called to the brain the limbs were robbed.

But let me turn from the power of fascination or concentration, to that of "Confidence and Fear."

To illustrate the phenomena of Mesmerism through confidence upon the basis of the natural conditions of

the Mind, let me give you a few examples:—Supposing I should be on the sidewalk, waiting for a street car; I advance to the curb-stone, and standing there with the toes of my shoes about three inches out over its edge, there is no danger of falling, simply because I have confidence in my ability to stand; and in the next place, if I should tip over, there in no danger of being hurt, from the distance of the fall. But suppose instead of standing upon the curb-stone I should be standing upon the top of a building, three hundred feet high; instead of going forth and standing with my toes out over the edge; if there was no fence around the edge I would not venture within three feet of the brink. Why? Simply because my confidence has become destroyed by the idea of danger. Now, suppose there be an iron fence placed around the edge which is strong enough to protect my falling out; I can go forth in confidence, stand up close to the fence, although I do not exactly touch it, and in confidence I can look over the precipice without the slightest fear of falling.

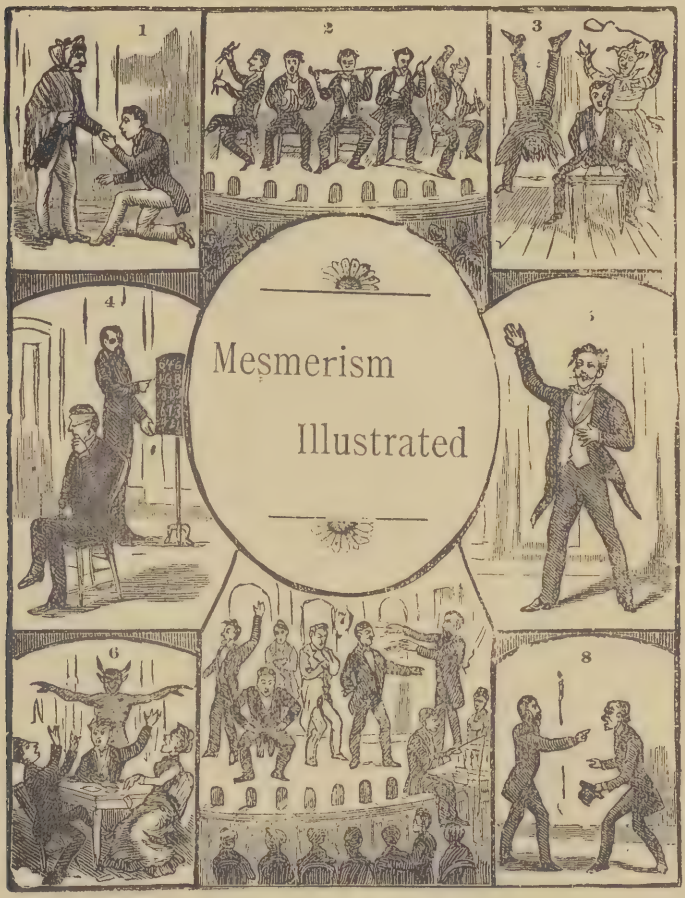
Again, let me give you one illustration more. A man of a sane mind (who is not under the influence of liquor,) may walk a hundred yards over a two inch rail, suspended three inches above the floor; but let the same rail be suspended one hundred feet above the floor, and

the same man dare not attempt to walk it; simply because the idea of danger again has destroyed his confidence in his own ability. There is as much surface to walk upon, with the rail suspended one hundred feet in the air, as when it was down within three inches of the floor, and the law of gravitation is the same, but the difference lies in the confidence of the mind. Now place the rail in another position, let one end of the rail be placed upon a burning ship in mid-ocean, with the other end placed upon a rock; the rail furnishes the only means of escape for this same individual, who failed to attempt to walk it over a chasm one hundred feet deep. And now as the flames play round, and the danger becomes eminent, he nervously views the path of escape, which at first appears narrow and dangerous, but as the peril of his situation advances—he knows to remain is death; the ship shows signs of sinking, his pathway of escape begins to widen before his imaginations, until the danger of travel is lost, and in confidence he again enters upon the rail (as when within three inches of the floor) and crosses over in safety.

We might give many more illustrations to show the involuntary response of what we term Matter to Mind, and the power of facination, as well as the confidence of Mind and the influence of fear, in all the various

phenomenon of life, based upon the principles of Psychology, and synonomus with what is known as Mesmerism; such as Political and Religious excitements, Revivals, etc. For so far as we know there are but two laws controlling and governing the entire universe—that is the law of Mind and the law of Matter; or in other words, the law of Chemistry and that of Psychology. Hence every phenomena must come either under one of these great laws, or both; whether it be done in the name of God or man. But we think sufficient has been said on this point for the present, to fully explain that what you have seen on the platform, in the various shows of mesmerism, is nothing more or less than the phenomenon of every day experience, and that a knowledge of its principles can do us no harm, farther than the knowledge of any other power or force in Nature, which may be used equally for good or evil. And furthermore than this, if this be a power which may be used for good or evil, (and such it is) then it is important that its knowledge should become more universally known by those whose desire is, for the well being of the community in which they may reside, or for the improvement of scciety in general.

In further consideration of the subject of Animal Magnetism, let us turn our attention for a while to that part known as Magnetic Healing.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Magnetic Healing.

This part of our subject cannot fail to be of interest to us all. And in consideration of the truth of this part of the phenomenon of what is termed Animal Magnetism; let me state, that all Nature is governed by the laws of Attraction and Repulsion, or in other words, by positive and negitive forces. These suttle forces or laws in Nature which we call Attraction and Repulsion, are governed by the affinity (or sameness) or the lack of affinity (or sameness) which exist between what may be termed the combination of atoms or molecules which goes to make up organic structure. Where this affinity or sameness exist between the different particles of matter, there is what we term the law of Attraction (or in other words, the disposition to unite or blend together.) Where there is no affinity existing between the nature of the different particles of Matter, there is what may be termed the law of Repulsion, which has a tendency to destroy the harmony which would otherwise take place. If then this position be true, that this law of Attraction and Repulsion is universal through all the kingdoms of Nature, Mineral, Vegitable and Animal, and that like attracts like; then we think we are prepared to give a rational solution of the truth of this part of the pheno-

menon of Animal Magnetism. As we examine this Magnet which I now hold in my hand, together with this piece of steel, we at once discover that there is a similarity in their nature; in consequence of which there is a magnetic attraction existing between the two, by which, when brought into close connection, so far as the positive and negitive forces are concerned, the two become one; differing only in power or force in proportion to the size of their own individuality. Now what is true of the magnet and steel, is also true from the sameness of the nature of two human bodies; and what is true of the body, in this sense, is also true of the sameness or magnetism of the mind. Hence by the laying on of hands, or by the association of the minds of individuals, we reach the same results, as when a combination is produced in any other department of Nature. Where this sameness or affinity exist, there will be a blending of forces which has a tendency to build up vitality; but where there is no affinity, there will be a disturbing influence, which has a tendency to repel each other. As a proof of this position, how often have you felt the society of those of whom you know but little, to be so repulsive to your feelings, that you have no disposition to associate. Others seem to bring with them a soothing influence that draws you closer to

their side. I contend that all these involuntary likes and dislikes are but the results of the Animal Magnetism that we are constantly throwing off from our bodies, by which (although seemingly inperceptable to our external senses) the dog can scent his master, and determine the course which he pursues, although there may be various other influences brought to bear upon its sense of smell.

This law of Magnetism is a very important one to be considered; for I believe many of the infirmities that afflict humanity are largely due to a want of an understanding of its principles, and the right application of the same. I believe that if this law of Magnetism was more fully understood and acted upon, there would be far greater harmony in the domestic circle; the health of parents and children might often be preserved—where now sickness and discord so frequently prevail. For if, as we have said (and as all Nature seems to prove) this law of Magnetism exists in the human organism; the weak must naturally draw from the strong, until both have become equal; that is when brought into close communion, and so long as this equality exist, there will be perfect harmony between individuals, because of the reciprocation which exist in their nature. But if through the activity of either the intellect or the pro-

pensities (which seems to be the battery, which communicates or attracts the electric or magnetic forces of physical, as well as our mental nature) one should gain the advantage of the other in magnetic attraction, the chances are, that through the law of development, or what has been termed "the survival of the fittest;" the stronger will rob the weaker until one becomes stout, robust and healthy, while the other grows weaker and weaker day by day. This frequently occurs with children sleeping together, as well as between husband and wife. I am acquainted with a lady whom I conscientiously believe has innocently caused the death of three husbands, by this law of magnetic attraction. When first married she was fast wasting away with Consumption; she married a husband with a good degree of Vital Temperament; in a year or two, instead of the wife sinking with Consumption, the husband was the afflicted subject, and the wife grew strong and healthy. In a few years the husband died of Consumption, and after his death, during the widowhood of this lady, she again showed signs of Consumption, and began to waste away. She again married a man of good healthy appearance, and again herself grew healthy. But to the astonisament of everybody who knew them, the second husband grew consumtive and died. And

so of the third. And now in her old age the same lady is said to be sinking fast of consumption. I have no other solution to this phenomenon, but that through magnetic attraction; this lady has lived and enjoyed physical strength for so many years, simply upon what she has drawn from her husbands, and in proportion as she has drawn upon the vitality of her husband; having no power of supply in herself, the expenditure of vitality in both was more than the nature of the husband could support, and as a consequence, when the fires of his vitality had become exhausted, the embers naturally died out. Hence I hold that it is not always wise that even husband and wife should sleep together, nor that children (whose temperaments does not harmonize) should be compelled to sleep in the same bed. By the same law it is wrong for the young to sleep with old persons. I have slept in the same bed with persons when in the morning I have got up seemingly more tired than when I went to bed. At other times with different persons, I have laid awake two-thirds of the night in pleasant conversation, when I have got up in the morning without scarcely realizing that I had been to sleep at all; yet have felt perfectly rested and refreshed.

Now, having brought forth these arguments which

must (I have no doubt) accord with similar experiences of your own; we shall be the better prepared to understand the rationality of Magnetic Healing. And in endeavouring to make clear this part of our subject, we might ask *what is health, and what is disease?* To which we answer: Health is an even ballance of the forces between body and mind; and disease is a want of ballance between these forces; or in other words, health is the harmonious distribution or circulation of the blood and nerve fluid in the nerves, veins and arteries. There is (so to speak) a state of commerce or bank account going on between our mental and physical natures. And when the balance is such that the mental can draw upon the physical, or the physical can draw upon the mental, without over taxation of either, man will be found in a healthy condition. But the moment either of these forces are exhausted, there will be a state of mental or physical bankruptcy, and the whole nervous system becomes disoredered, as a result of which nervous prostration, or feverish excitement is manifested. And hence this want of ballance brings with it the need of help. As force is produced by a combination of positive atoms; and as in nervous prostration, these positive atoms in the patient have become exhausted, the business of practicing physicians

have been to endeavour to ascertain and administer to the necessities of invalids, such compounds as shall contain these positive elements which the nature of the the patient requires, and thus to stimulate the physical, that the mental may again draw upon it, that amount of vital stemina, which it requires to produce a sanguine condition. In the case of fevers, etc., the skilful physician endeavors to administer into the stomach of the patient, a compound composed of negitive atoms, designed to absorb the surplus positive atoms of the system, which in themselves, are feverish, stimulating or exciting, and through the aid of digestion, physics, or the law of evaporation, these positive atoms are carried off, and the system assumes its normal condition of balance. And now having glanced at the natural influence of medicine, I think we may be the better prepared to understand the reasonableness of the process, and influence of Magnetic Healing, or what has been known as the laying on of hands; for, as it is a universal law that where there is an affinity, the negative will absorb the positive until both are equal; it must be conceded that this law of Attraction exists between the physical and mental forces of our being, and then, being brought into communion with one another, mankind are capable of administering to, or drawing from, each others forces.

And as nervous prostration is a negative condition beneath the normal, by the laying on of hands a person in a normal, healthy condition, is capable of communicating to the necessity of the weak. For the negative condition of the patient, will as naturally draw from the strong, as the loadstone draws from the magnet, until both become equally charged ; and as fevers are a positive condition of the system " beyond the normal," the normal condition of the healer, will, by the laying on of hands, absorb these positive atoms, until the fever of the patient becomes abated. As proof of this, the Magnetic healer often finds him or herself prostrated after treating the weak ; and excited or feverish after treating a feverish patient.

QUESTION.—*Is there any other condition, influence or power, which may be brought to bear upon a patient, except the laying on of hands, as a curative agent, in what you term Animal Magnetism ?*

ANSWER.—Yes ! As a condition, apart from the laying on of hands, from the laws of reciprocity, which exist between the body and mind of an individual, the faith or confidence of the mind of the patient often restores the health of the body. This position is beautifully illustrated in what is termed the miracles of Jesus Christ, spoken of in the Bible, (See Mark, 5th ch. and

25th verse), where a woman who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse, when she had heard of Jesus she came in the press behind, and touched his garment, for she said: "If I may touch but his clothes I shall be whole," and straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. And Jesus turning to her, said: "daughter, thy faith has made thee whole!"

This is but a sample of the many works of Jesus, spoken of in the Gospels, but sufficient to show the response of Matter to the faith of the Mind. But some one will say that Jesus was Divine, and the reason this woman was healed in this extraordinary way, was because she had faith in His Divine power. But we must consider that if Jesus was Divine, (and such we believe Him to have been), still He did not attribute the curing of the woman to the influence or His Divine power, but rather to her faith. And in all that Jesus did, He has left us an example that we should tread in His steps; and said, that greater things than He did, shall men do if they believe. Hence He has not only given us to understand that faith is required on the part of the patient, but also on the part of the operator.

QUESTION.—*Does the faith or confidence of the operator have any influence upon his own magnetism, or the magnetism of the patient?*

ANSWER.—Yes! When the mind is positive, which is a condition of confidence, the electric forces of the body are more active; hence the magnetism of the body becomes more powerfully directed.

QUESTION.—*Have you any other evidence where persons have been cured through faith, except those spoken of in the Gospels?*

ANSWER.—Many instances are on record of this phenomenon, where persons have made their complaint a subject of prayer, and in answer to faith in prayer, have been restored to health. But I will cite one or two, where the confidence or faith has seemingly not been directed to God; but rather has been placed entirely in the ability or power of the Magnetic healer. In Pittsburgh, Pa., in the month of January, 1884, an old lady came to me in the hall, after one ot my lectures, on the subject of Psychology. She had been troubled for years with Rheumatism in her right arm, and could not lift it to her head. She told me that she had not been able to raise her hand to put on her own bonnet, or to comb her hair, for several years; but stated she believed I could

help her, and in response to her faith, I told her to visit me at my rooms, which she did; and, after making a few passes over her arm, she raised it to her head, moved it around as though nothing had ever been the matter with it, and when I was in Pittsburgh last Spring she told me she had never suffered from Rheumatism in that arm since. The lady's name is Mrs. Douthitt. Another lady in Wilmington, Del., in the winter of 1876, by the name of Longbottom, who lived on East Seventh St., had been troubled with Sciatica, and had suffered for years. For full six months, before I went there, she had not the use of one of her legs. I visited her on Thursday evening, stroked her limb with my hand a few times, and the following Saturday she was well; and walked, and did her own marketing, several squares away. At another time I was in Chicago, and on my way home to Philadelphia, I was to stop over at Pittsburgh to lecture. When I got to the hotel in Pittsburgh I found a telegram waiting for me, which stated that my wife was very sick, and that it was necessary for me to hasten home at once. I at once cancelled my engagement, and took the evening train for Philadelphia. When I got home I found her so weak, (the result of Hemorrhages), that she was unable to rise in the bed. No sooner had I got into the room, than she said:

"Now I shall get well." I laid my hands upon her and she at once declared she felt strong; in a few minutes she was fast asleep, and, only three and a half hours after I entered the house, got up, went to the dining room, eat her breakfast with the rest of the family, and did not go back to bed again until the evening; when she seemed quite well. I might go on to tell you of many other instances that have come under my notice, of a similar character; but as we shall have occasion to speak of this more fully under the head of "Faith Cure," we will let what has been said already, suffice for the present.

QUESTION.—*Is there any difference between what you describe as the power of fascination, and what is generally termed Impression?*

ANSWER.—There is some difference! What we have spoken of as the power of Fascination, is the result of Concentration, hence a person who becomes fascinated, always becomes in a negative state, and is the subject of control; and in this state may be the recipient of an impression; but the impression is always the result of a positive condition. This is true of all impressions in nature, whether they come from within ourselves, and are conveyed to other objects or persons; or whether they come from without, and fascinate themselves upon

our own being. Hence if we would ward off the influence of diseases before they have made a deep impression upon our natures, we must meet the positive with the positive; that is to say, we must make up our minds positively, and firmly, that we will repel its influence; and in proportion as mind is superior to matter, so will the positive conditions of the one overcome and control the other. So long as we remain positive, there is but little danger of our contracting disease of any kind; but when we become fearful of our surroundings, we are then in a negative state, and are susceptible to impression.

QUESTION.—*Have you any facts in your experience in proof of this position?*

ANSWER.—Yes! I know of no part of our subject which is more susceptible to demonstration, than the doctrine of impression; and before giving you any special demonstrations in my experience, let me call your attention to this phenomenon in a general way: Some loathsome, and dreaded disease, breaks out in a community, it enters a dwelling where there are four or five persons in a family; the majority of its members are afraid of the disease, and in proportion are in a negative state, hence when the virus of the disease begins to be emitted, those who are the most sensitive, (because the most fearful and negative,) are impressed with this virus

and are smitten with the disease. The Nurse, Doctor, and in case of death, the Undertaker, who have to come in closer proximity with the disease, so far as external conditions are concerned; neither of them contract the disease; and why? Simply because their minds were so positive as to be proof against it. So far as its contagious influence is concerned, (apart from these positive and negative conditions of the mind), there must be more danger of the Doctor, Nurse, and Undertaker, than of the different members of the family, because of their immediate contact with the disease. This position is not only true of Small Pox, but of Epidemic Fevers, Colds, and diseases in general. In still further proof of this position, I will cite a case in my own family, where the positive condition of the mind not only demonstrated its power to ward off diseases, but actually repelled and expelled the disease, that had already fascinated itself upon his body. My son, a boy then about nine years of age, who had travelled with me during one or two of my lecturing tours, and had listened to my teachings, until he had gotten a fair idea of the principles involved, was taken with the Measels, and when they were about fully developed, this boy said to his mother: "Ma, I don't like these things about me." His mother said: "Well Charley, you will have to bear with it, until they

are gone, and you get well." Charley said, "I don't think so! don't you know what papa says; that if you make up your mind to do a thing, and are positive that you are right, it will be so! Now, I think if I were to take a wash-tub, and go out under the Hydron out doors and wash these things off, I would be well." His mother tried to persuade him of the danger of taking cold, but he still persisted; when his mother told him, if he must wash them off, take some warm water and do it indoors, in the bath room, but Charley still stuck to the idea of going outside, until his persistence overcame his mother, and she consented. He went out, and being the fall of the year, it was rather cold weather, still he washed the measels off; his mother rubbed him down quite dry, and in a little while after, he said: "Now I feel better!" The next day he went to play as though nothing had happened. There seems to be no other solution to this phenomenon, save that the positive condition of the mind, balanced the circulation of the blood and nerve fluid, so as to expel the influence of the disease from within the system; and repelled the influence of the weather, and the chilling impression of the water from without. This was done in response to the positive impressions of the mind of the boy upon his own body; but it is also possible that the positive con-

dition of the mind of the Magnetic Healer shall produce similar effects upon the body of the patient. And by the same conditions of mind to control the electric forces of the nervous system, so as to suspend sensation, (or feeling,) that an amputation may be performed upon a patient without the sense of pain or suffering; or in other cases, where parts of the nervous system have become paralized; to impart strength and action to the parts, that must otherwise lie comparatively dead and useless. And this too, in cases where the patients themselves have but little or no confidence in the power of magnetism, save a mere willingness to try the experiment, which renders them passive, by being free from prejudice.

QUESTION.—*Have you any incidents in your experience, which you can give us in favor of this position of performing amputations, and of curing paralysis?*

ANSWER.—Yes! Right here in the City of Toronto, on the 14th day of Dec., 1888, Dr. J. Hunter Emory, 33 Richmond Street East, invited me to his office to try an experiment of this kind upon a gentleman by the name of Charles Armstrong, who lives at 247 Spadina Ave. The operation to be performed was the amputation of a finger. I went to the Doctor's office at the time appointed, and was introduced to the patient, and

the object of my presence was made known. Mr. Armstrong stated that he objected to taking Ether, and was willing that I should try my power of magnetizing the arm; but at the same time he said, he had but little confidence in my success, as he had been tried by several professional mesmerists, and had never been controlled. I told him, I did not intend to mesmerize him; but simply intended to control the circulation of the blood and nerve fluid, so as to prevent his suffering. When he had seated himself in the chair, and the Doctor was ready; commencing with the tips of the fingers of my right hand, at the end of his fingers; and with the assurance of mind that the blood in his hand would receed back into his arm, as I drew my hand back over his arm. I moved slowly backward, and when I had drawn my hand clear back over his arm to the shoulder, I told the Doctor I was ready. I then placed my right hand upon the patient's forehead, and the left hand just back of the hand that was being cut. The finger was taken off, aud the patient was conscious of all that was going on during the operation; and, according to his own testimony, (not only given to those who were present on the occasion, but also before the Canadian Institute, on the 22nd of the same month,) he did not feel the slightest sensation

of pain during the entire amputation, nor in sewing up the flesh, until the last stitch was being put in; which took place after I had withdrawn my influence from him. Nor was there a loss of more than from about 6 to 8 drops of blood, during the ten or fifteen minutes that must have expired in sewing up the wound.

Another Case of Partial Paralysis.—About two months ago Mr. Saul, of No. 10 Buchanan Street, called on me one morning, to go and see a lady in this city, who lives at No. 12 Maplewood Ave. When I got there, I found her suffering with Rheumatic pains in the arm, and shoulders. One of her arms was partially paralized, so much so that she had not been able to raise it above her waist for about 16 or 18 months. I took hold of her hand with my left hand, and commenced rubbing her arm down straight from her shoulder, upon the naked skin. In about ten minutes after I entered the house she was able to raise her hand to the top of her head, and put it back to the back of her neck, and has had the use of her arm ever since. I could give you many more instances of a similar character, but as these are within reach of your immediate confirmation by appealing to these persons (whose names and address I have given), I think them sufficient to illustrate the truth of our position; that the electric forces of the

body of the patient will yield to the positive control of the mind of the Magnetizer, who produces an impression, through the electric forces of his own body.

QUESTION.—*Why do you use the tips of your fingers?*

ANSWER.—Because the extremities of our bodies are the direct outlets of Magnetism—the fingers, toes and hair—and in these parts there is more magnetism contained than in any other part of the body. Hence I contend that ladies would be much more healty, if they wore short hair; from the fact that the hair contains more magnetism, than any other part of the body. By combing the hair, they throw off that magnetism; and when this exhaustion takes place, the magnetism which was before in the system goes up to take its place and the body suffers the loss. Hence it is that some ladies become more tired after combing their hair, than doing a hard day's work at something else.

QUESTION.—*Is animal magnetism applicable to all kinds of diseases?*

ANSWER.—Yes! For so far as I can understand there is but one great and final cause of disease, and than that is the disturbing or obstruction of that fluid in the nervous system which we call electricity. I endorse the statement of Dr. Dod's "that disease begins in the electric forces of the nerves, and not in the

blood. They begin in the invisible and finest substance of the body, and end in the gross. Hence the same cause that produces Monomania, produces entire derangement, Fits, Headache, and even the common excitement of the brain in a public speaker. The same cause produces Consumption, Dispepsia, Liver Complaint, Spinal Affections, Pleurisy, Cholera, Dysentery, and Inflammations and Fevers of every kind." In proof of this position I assume, in accordance with the principles of Phrenology, that the brain is the organ of mind, and that the mind is not transmitted through the entire nervous system, as some people contend; for if this were so, then the loss of a limb would be proportionately the loss of mind; but such we find is not the case. Persons who have lost an arm or a leg, have just as much mentality left after the limb has been taken off as before. Hence we contend that the mind is not equally distributed through the whole nervous system; but rather has its seat in the brain. And that from its Citadel, (the brain,) it sends forth its commands, to all the various parts of the body, by the agency of electricity, which passes from the brain through the nerves; which serves as so many telegraphic wires. Then upon the basis that the body moves only in response to the conditions of the mind; in order to excite action of any part of the body, there

must be the communicatiion of electricity or motive power, from the mind to the part where action is intended. Hence by an exertion of the mind, the electric forces are stirred into action, and by direction of the mind are conveyed to the different parts. But if any impression has been produced upon the nerves, leading from the brain to any part of the body ; which has caused a spasmodic collapse, then the electricity cannot pass through that nerve ; hence the power of action and control is lost. But let the obstruction be removed, and again the mind wills ; electricity passes from the mind to the hand, foot, or any other part of the body, and action is again restored. Under this head perhaps I could not do better than give you the description which Dr. Dods has given in his lecture on Electrical Psychology ; regarding the circulation of the blood and nervous fluid ; which I regard as the ablest production of the kind that has ever come under my notice. He says ; " The philosophy of the circulation of the blood is one of the grandest themes that can be presented for human contemplation. While discussing the matter, it will be clearly made to appear how electricity is gathered from the surrounding elements, carried into the system, and stored up in the brain to feed the mind with impressions. But before I proceed to notice the philosophy of the circulation of

the blood, and the secretion of the nervous fluid, I will first make a few observations in relation to the nerves and blood vessels so that I may be distinctly understood.

I have already stated, that the brain is the fountain of the nervous system, and that both its hemispheres are made up of a congeries of nerves. That both pass to the Celebelum; and the spinal marrow continued to the bottom of the trunk, is but the brain continued. In the spinal marrow, which is the grand conductor from the brain, is lodged the whole strength of the system. From the spinal marrow branches out thirty, two pair of nerves, embracing the nerves of motion and those of sensation. From these branches out others, and others again from these; and so on till they are spread out over the human system in network, so fine that we cannot put down the point of a needle without feeling it; and we cannot feel unless we touch a nerve. We see therefore, how inconceivably fine the nervous system is. In all these millions of nerves there is no blood. They contain the electric fluid only, while the blood is confined to the veins and arteries." He then remarks: "That the air we breathe, as to its component parts, is computed to consist of twenty-one parts oxygen, and seventy-nine parts nitrogen. Electricity, as a universal agent, prevades the entire atmospere. We cannot turn

the electric machine in any dry spot on earth, without collecting it. Oxygen is that element that sustains flame and animal life. Neither can exist a moment without it; while nitrogen, on the contrary, just as suddenly extinguishes both. The atmosphere in this compound state, is taken into the lungs. The oxygen and electricity, having a strong afinity for moisture, instantly rush to the blood, while the nitrogen is disengaged and expired. The blood being oxygenized and electrified, instantly assumes a bright cherry-red appearance, and by this energizing process has become purified, and prepared for circulation. The lungs, and the blood they contain, are both rendered electrically positive; and we know that in electrical science, two positives resist each other and fly apart. Hence, the lungs resist the blood, and force it into the left ventricle of the heart. The valve closes, and the blood passes into the arteries. Hence arterial blood is of a bright cherry-red hue. It is by the positive force of electric action, propelled through every possible ramification of the arterial system, till all its thousands of minute capillary vessels are charged. Along these arteries, and all their thousands of capillary branches, are laid nerves of involuntary motion, but no nerves whatever attend the veins. Why is this so? Why is it, that the nerves,

like so many telegraphic wires, are laid along the whole arterial system, in all its minute ramifications, but that none are laid along the venous system? I press this question! Why do nerves attend the arteries while none attend the veins? I answer; that nerves are laid along the arteries to receive the electric charge from the positive blood that rolls in them, which charge the blood received from the air, inspired by the lungs. But as the venous blood is negative, it has no electricity to throw off; and hence needs no attendant nerves to receive a charge, because that very electric charge, which the blood receives from each inspiration at the lungs, is thrown off into the nerves by friction, as it rolls through its destined channels in crimson streams. At the extremites of the arterial system—at the very terminus of its thousands of capillaries, the last item of the electric charge takes its departure from the positive blood, escapes into the attendant nerves, through them is instantly conducted to the brain, and is there basined up for the use of the mind.

The arterial blood, having thrown off its electricity, as above described, assumes a dark, a purplish hue. It enters the capillaries of the veins, which are as numerous as those of the arteries. The blood is now negative, and as the lungs, by new inspirations, are kept in a *posi-*

tive state, so the venous blood returns through the right ventricle of the heart, to the lungs, on the same principle that the *negative* and *positive* forces rush together. There it is again electrified and oxygenized, changed to a bright cherry red color, is again rendered *positive*, and is thus purified and prepared once more for arterial circulation, We now clearly perceive that it is electrically the blood circulates, and electrically it recedes from, and returns to, the lungs through the two ventricles of the heart.

From the arguments already offered, it will be clearly perceived by every philosophic mind, that the circulating system is, in reality *two* distinct systems. The *first* is the ARTERIAL SYSTEM that carries the *positive blood*, which is, as before stated, of a bright cherry-red color, and is ever flowing from the heart to the extremities. The *second* is the VENOUS SYSTEM, that carries the *negative blood*, which is of a purple color, and is ever flowing from the extremities to the heart. To these two circulating systems, the heart with its two auricles, two ventricles, and valves, is exactly adapted, so as to keep the *positive* and *negative* blood apart, and to regulate the motion of both. The nerves of involuntary motion are laid along the arteries to receive the charge of electricity, from the *positive* blood that flows in them. These

views of the circulation of the blood are strengthened by the fact, that the blood contains a certain portion of iron; and we well know that iron becomes a magnet only by induction, and looses its magnetic power the moment the electric current passes from it. Hence the blood, through the agency of the iron it contains, can easily assume a *positive state*, at the instant it receives the electric charge from the air at the lungs. It can then pass into the arteries, and by friction throw off its electricity into the nerves, and again assume a *negative state*, as it enters the veins.

I now consider the ELECTRIC OR MAGNETIC CIRCULATION of the blood, philosophically and irresistibly proved. The heart does not circulate the blood, nor on the contrary, does the blood cause the heart to throb. The heart and lungs both receive their motion from the cerebellum, which is the fountain and origin of organic life and involuntary motion. Hence the involuntary nerves from the cerebellum throb the heart and heave the lungs; and the electricity contained in the air they inspire, circulates the blood, and supplies the brain with nervous fluid.

Perhaps, however, the enquiry may arise; What proof is there that the involuntary nerve, from the cerebellum, throb the heart and heave the lungs, and that the blood is not made to circulate from the same cause?

This double interrogation is easily answered. Insert, for instance, a surgical knife between the joints of the vertebræ, and cut off the spinal marrow below the lungs and heart—all the parts below this incision will be so completely paralized, and voluntary motion and sensation so entirely destroyed, that we have no power to move the limbs by any volition we may exert; nor have we any power to feel, even though the paralized limbs should be broken to pieces by a hammer, or burned with fire.

Yet in these immovable and unfeeling parts the blood continues to circulate as usual, through the veins and arteries. This is proof positive, that the blood is not made to flow by any power whatever invested in the cerebellum, but by the *positive* and *negative* forces of that electricity contained in the air inspired by the lungs, But let the spinal marrow be severed above the lungs and heart, and both will be instantly paralyzed and cease their motions; yet the last inspiration taken in by the lungs, will cause the blood to circulate till it floods the right ventricle of the heart with venous blood, and empties the left ventricle of its arterial blood. This is proof, (the most irresistible), that the heart and lungs are moved by an involuntary nervous force, originating in the cerebellum, while the blood is circulated by the *positive* and *negative* forces of that electricity which is taken in with the air at the lungs.

The lungs merely act as a double force-pump to bring in the surrounding atmosphere, extract from it a proper supply of the vital principle, to feed the bright and burning flame of life, and to reject and expire the dregs unfit for that end.

And now having given you what I consider to be the most rational theory of the circulation of the blood, we may be all the better prepared to understand the true philosophy of disease, and the rationale of its cure, by electricity or magnetism. If, as we have before said, all diseases are caused by the electricity of the system being thrown out of balance, and such we believe is the case, then, in order to understand the methods of cure, or of prevention, we should understand the conditions by which, or through which, the electricity of the system may be disturbed; and we believe this may be done either by mental or physical impressions. By mental impressions which act directly upon the nervous fluid of the voluntary nerves; or by physical impressions, which act more directly upon the nerves of involuntary motion. The whole nervous system being filled with electric fluid; the mind controls all that is contained in the nerves of sensation and of volition, which have their seat, or centre, in the cerebrum; hence any disease which may be contracted in the voluntary nerves of the

body, may be overcome by the positive condition of the mind of the person afflicted, as well as by the influence of the Magnetic Healer. For this electric fluid being, (as shown in the circulation of the blood,) the power that moves the blood, as well as the servant, or agent, of the mind; health being the result of a balance of circulation. When the nervous fluid or electric forces of the body are equally balanced, the cirulation of the blood will also be equally balanced, and *health* must be the consequence. But when the nervous fluid is thrown out of balance, the blood will, in like manner, be thrown out of balance, and *disease* will be the consequence. And the disease will be mild or intensified, in proportion to the disturbance of the electric forces; whether this be done by the impression of the mind or by the external forces of nature.

In illustrating this part of our subject still farther, and to show, if possible, the truth of this position more clearly, let me, for a few moments, call your attention to a few of what we call those special diseases, which afflict humanity. In the first place we will consider the affliction of

INSANITY.

caused by a mental impression. A man with a large development of Acquisitiveness and Cautiousness, (as

shown in Symbolic Head, page 51), works hard and accumulates a fortune; with one half of which he provides for himself and family a home. He puts the balance into a bank for safe keeping, but the bank breaks, and he loses his money. His mind becomes troubled and excited; and, like as in the case of Henry Clay, in proportion as the mind becomes excited, the electricity leaves the extremities and rushes to the brain, the blood follows after it; a fever is engendered in the brain; and if the man broods over his misfortune he soon becomes a monemaniac. Now suppose in additton to the loss of his money, a fire breaks out and destroys his property, his mind becomes involved in still greater distress; the increased excitement of his mind calls forth a greater amount of electricity, and flow of blood to the brain, until he becomes entirely dethroned of reason, and is at once a raving maniac. Now, then, if by Magnetic Attraction, or by the positive condition of the mind, we are enabled to control the electric forces of ourselves, or of one another; is it not reasonable to suppose, that by the same law of Magnetic Attraction and Repulsion, the electric forces of an insane person could be controlled. And if so, when the electric forces were again equalized, or when the undue excitement of the brain was removed; which must take place as soon as the electricity

was removed; there would be again a sanguine condition of both body and brain, and the man is at once cured of his insanity.

But, suppose again, that the brain had been uniformly balanced, when the tidings of such misfortunes had reached him; instead of brooding over his loss, he would have brought his reason to bear against his Acquisitiveness, and would have repelled the electric forces of the organs of Acquisitiveness, and by the exercise of Hope and Reason, would have prevented the malady altogether. And, now suppose, instead of their being an abnormal development of any of the faculties of the brain, there is a weakness of the stomach, or a predisposition to Dyspepsia; then, by the same law, any sudden excitement of the mind, or long continued mental exertion, which calls forth an extra amount of electricity to the brain; and consequently of blood, to supply that electricity, would proportionately rob the stomach of its share, and the result would be Dyspepsia; and thus of the Liver, Lungs, Kidneys, etc., through all the debilitating train of disease that afflicts humanity.

Hence the cause of diseases of every kind, being the want of proper circulation; if as we have demonstrated, we are able to control these forces; we can, by the

same law, cure every form of disease that comes under its influence. Whether it be a mental impression, which calls the electricity from the weakest parts of the body to the brain; or whether it be a physical impression from external Nature; such as a cold, which drives the electricity in upon the external organs, and fastens itself upon the weaker organs, in the form of a Fever or Inflammation.

I will now proceed to give you some of the different methods of operating. Suppose you have a case of

BRAIN FEVER, OR INFLAMMATION OF THE BRAIN.

You should place your left hand on the back of the neck, just between the two shoulders of the patient; and with the tips of the fingers of your right hand, commence from the organ of Individuality, (just at the top of the nose,) and draw your hand back over the top of the head, towards your left hand. When you have done this a few times, draw it from the same starting point, back over the sides of the head, towards the back of the neck, and down towards the left hand. When you have done this for a few minutes, remove your left hand to the bottom of the spine, and with your right hand commence at the back of the neck, and rub down to the left hand again for a few minntes; then place your left hand down to the feet, and with your right hand again

at the end of the spine, rub down to the feet, until you have completed the circuit, from the positive pole in the brain to the negative in the feet. In such cases it would be well to wet the hair before commencing operation. The foregoing treatment will apply to Headache as well.

CATARRH.

In a case of Catarrh ; take a bowl of warm water, and dip the fingers of both hands in the water, and with the left hand placed upon the back of the neck, commence with the fingers of your right hand placed on each side of the nose; rub up over the forehead, and back to the left hand, at the back of the neck for several minutes ; after which place your left hand down to the bottom of the spine, as in the case of Brain Fever, and with your right hand at the back of the neck, rub down the spine. Repeat this treatment every morning, and in a few weeks you will find the most stubborn cases of Catarrh will yield. In ordinary cases relief will be found after the first two or three treatments. The same treatment may be used for Colds, and Influenza.

HEMORRHAGES.

To stop a Hemorrhage, (suppose it be a bleeding of the nose), take the finger and thumb of your right hand, one on each side of the nose, and rub up to the forehead,

at the same time keep your left hand at the back of the neck. In all cases of Hemorrhage, the right hand should be applied as near the bleeding point as possible, and the left hand to the spot where you wish to attract the blood. After you have thus treated the case for a few minutes, then pass your hands over the body of the patient in general, in order to produce a general circulation.

TUMORS, SWELLINGS, ETC.

In cases of Tumors, Swellings, and Enlargements of the Glands, place your left hand at the most suitable point, a small distance from the Tumor; and with your right hand commence to rub around the tumor at the edge of the swelling; or, if there be Inflammation around it, at the extreme edge of the inflamed part; then gradually move in toward the center, and over the swelling; at first touch it lightly, then gradually press a little harder, and when you find you are able to press fairly heavy upon the swollen part, without the patient suffering any severe pain; then rub from the centre out towards the left hand, and enlarge your circuit, until you have reached from the centre of the tumor, to the nearest extremity of the body. Thus, if it should be a tumor in the neck, rub out towards the shoulders and down the arms to the end of the fingers.

PARALYSIS AND RHEUMATISM.

In case of Paralysis of the lower limbs; commence with your right hand on the head, and pass down over the spine with your left hand at the bottom. When you have made a few passes thus; then place your left hand at the feet and rub down the limbs, and out of the toes, and likewise the arms. In cases where the muscles are rigid, wet your hands in warm water. Rheumatism may be treated in the same manner as Paralysis.

TOOTHACHE, NEURALGIA, ETC.

There are two ways of curing the Tooth Ache; one is by calling off the mind, and concentrating the attention upon something else, (upon the principle that there is no pain where there is no consciousness), and the other by attracting, or repelling the electricity which has become unduly concentrated upon the nerve of the tooth, to some other part of the body, and producing a ballance of circulation. In magnetizing the nerve, place your left hand at the back of the head, upon the organ of Concentrativeness, and with your right hand upon the tooth, commence to draw up toward the left hand—always using the tips of the fingers. The same method will apply to Neuralgia of the face and head.

SLEEPLESSNESS.

Where you find a patient troubled with Sleeplessness,

it is a good thing to place their feet in warm water for a few minutes, before retiring, and treat magnetically as you would for Brain Fever; that is, moisten the hair, and beginning with the front part of the head, moving back over the top and sides with your right hand, and down the spine, and out at the extremities. In addition to this, try and impress upon the mind of the patient, the idea that they will find great relief from the treatment, and that they will sleep soundly.

From what has been said upon the treatment of diseases, you will percieve that in all forms of disease, you use your right hand to Scatter, and the left hand to Attract the circulation. Hence where there is debility, or an inactive condition of muscular or nervous power; you should apply the negative to such parts, with the positive to some other part, where the circulation or action has been increased.

QUESTION.—*Are there any cases in which you would use Medicine?*

ANSWER.—Yes! Sometimes I regard Medicine as being very beneficial; for as all diseases are produced by mental and physical impression, so through physical or mental impression they must be healed; and medicine produces a physical impression upon the system;

and although it never heals the disease (as we have said before), from the relation which it sustains to our physical nature, through the positive and negative forces, if properly administered, it will have a tendency to co-operate with the Magnetism of the operator, (especially in cases of debility;) and thus the sooner bestir action in those latent powers of vitality, until there is a balance of circulation; and health is again restored.

And now, turning from the subject of Magnetic Healing to the practical benefits that may be derived from a knowledge of the principles of

ANIMAL MAGNETISM IN BUSINESS.

I would state that all commercial transaction is carried on upon the basis of Animal Magnetism. To illustrate: Two men starting out on the road to sell goods. One is a man of experience, and the other is on the road for the first time. Both enter a town together, and having but a limited time between trains starting for another town, there is seemingly no time to waste in showing their goods, least they miss the next connection, and have to stand the expense of remaining over night in a small town, without doing sufficient business to warrant it. They both enter a store together, and find the proprietor busy with a customer. The man of experience lays down his samples, takes a seat,

or leisurely leans himself against a counter, as though he cared but little whether he made his sales to-day or to-morrow; the inexperienced man, feeling that time is money, and with an over-zealous anxiety to do business, and thereby make for himself a favorable record with the firm who had employed him; without thinking that two positives will repel each other, and that when a person is trying to sell a customer a bill of goods, the mind is active, and consequently a positive. The young man goes up to the proprietor, presents his card, and solicits his attention. The proprietor looks at the card a moment, and then says he will look at his samples as soon as through with his customer. In a few minutes the young man presents himself to the proprietor again. This time the proprietor is somewhat stern, and says, rather haughtily, "I have no time to attend to you until I am through with this customer!" Time seems to fly rapidly, and the chances are that if he waits until the proprietor is through with his customer, the train will have passed, and he will be under the expense of remaining over night; and not do business enough to meet it. Again he goes up to the proprietor and says: "Mr. S—, it will take but a few minutes to show you my samples, and I would like to make the four o'clock train." Mr. S— says in an angry tone, "then

go and make the train, and don't come here bothering me any more; and if your firm can't send out a man that has got more sense than you have, I don't want to deal with such a firm." The young man feels beaten, and almost resolves to quit the business; fearing that he will meet with the same treatment elsewhere. But the man of experience, having waited until the proprietor has consummated his sale with the customer; he goes up to him—the anxiety of the proprietor to sell having been satisfied; he is now in a passive state, ready to investigate the samples that may be presented to his sight; and also ready to listen to any arguments that may be to his advantage to buy. And in this passive condition, the positive mind of the salesman produces an impression upon him, and he executes a sale. Thus we see that two positives repel, as well in Business as in Mesmerism, and that the same principle holds good—that if you would control the mind of the second person, you must first gain their confidence. And in proportion to the confidence you have gained, will be your success in business. And the best method of gaining the confidence of an individual, is never to approach them in a manner which would lead them to infer, that either your time, or services, are of more importance than theirs; but, under all circumstances, you

are willing to give them the preference, and to act according as they desire. When you have manifested such a spirit, you at once appeal to the better part of their nature, and become at once in sympathy with each other.

And now, before we close the subject of Animal Magnetism, let me say, that not only in business do we see this phenomenon demonstrated, but also in

REVIVALS OF RELIGION.

In bringing up this question, I do not wish to manifest a spirit of antagonism against Revivals, or any other effort that may be put forth, for the moral improvement of Mankind; but rather to show that the same power, which is demonstrated for the amusement of the masses, upon the stage, in the name of "Mesmerism;" when otherwise directed, may be made a power to save from sin and vice in every direction. For I hold the law of Mind is the same, and conditions being favorable, the effects will be similar, under whatever name it may be called. In the gentle fannings of the breeze, and the refreshing showers, that impart life and beauty, to the opening buds and flowers of spring, lies hidden the howling winds and pelting storms of winter; and all that is necessary to produce the differ-

ent results, is a change in the condition of the atmosphere. The conditions necessary to get up a Revival of Religion in the church, is, that the members of the church become united in the belief that a Revival will take place. Hence what is done first is to call the church together for special prayer; that by so doing each member may be brought to feel, and believe that God will send them a Revival. And when this is done, they have formed a Positive Battery. Next, sinners are invited to the Altar, and when one volunteers to go forward, the concentration of the entire Battery, with its confidence, is brought to bear upon that individual, until he or she becomes magnetized with its influence, and becomes a susceptible subject to the Positive conditions of their faith. And the stronger the faith of the church, and the more Positive the operators, who lead in the Revivals, the more general will be their success. But, (as is the case in Mesmeric Exhibitions,) if the operators lack confidence, and the sympathy of the congregation is not with the leaders, their success will be small. Again, not only in the conditions of getting up a Revival, do we see the manifestations of Animal Magnetism in religious excitements, but also in the fact that these Revivals are always brought about by an appeal to the External Senses. Hence the tone of the

voice, the nature of the expression, and the language used, are all important factors in securing a Revival of Religion. Ah! but you say Revivals of Religion are the direct operations of the Spirit of God. Admitting this to be true; nevertheless we find, as an agent for the manifestation of that Divine Spirit, a good Revivalist consists more in the excitability of his nature, and the Magnetic influence he carries with him, than in his ability to preach, or his capacity for reasoning upon the merits of rhe Gospel.

And now, as a review of the subject of Animal Magnetism, you are at liberty to put forth any questions pertaining to what has been said upon it.

QUESTION.—*Supposing a person should become deeply entranced when Mesmerized, is there any danger of not being able to bring them out? and what method would you use?*

ANSWER.—There is not much danger of awaking a person who is entranced, providing you do not lose your own presence of mind. In order to be safe on this point, it is always best to learn the name of the subjects before putting them into the hypnotic state. Then if you find they do not respond to the usual signal of "all right!" or "wake up!" etc., call aloud their own name, which is the most familiar word they are

acquainted with—hence the most likely to arouse their consciousness. If you find this to fail; then commence with the feet and make your passes upward until you reach the head. Do this several times; then from the back of the head work forward towards the front, around the sides, and over the top several times. Then placing your left hand on the forehead, and the right hand on the back of *your* head, remain quietly for a few minutes, with your mind positive that the subject is going to awake, and in a few minutes they will show signs of returning consciousness, by opening the eyes or moving the head. Then again call loudly their name, following with the usual word of "all right," or whatever word you may be accustomed to use; and you will have no difficulty in bringing them out of a trance or the hypnotic state. The same method may be applied to Fainting, Catalepsy, or Nightmare.

QUESTION.—*Why should we make our passes upwards in these cases?*

ANSWER.—Because the electricity and blood having receded from the brain to the lower part of the body, by the upward passes, you draw it up, and produce the normal action of circulation.

QUESTIONS.—*Then, is there not equal virtue in making*

passes down over the subjects when trying to Mesmerize them ; which you said in the beginning was only done to cancentrate the mind of the subject ?

Answer.—There is a difference between making passes in front of the subject, in order to appeal to his consciousness through the eye; and coming in close communion with him, and drawing the magnetism down from the brain. The first comes under the head of mental impression, and the latter under the head of affinity or mental attraction.

Question.—*In treating diseases, does the Magnetic Healer ever take on the conditions of the subject ; and if so, what is the best method of throwing it off ?*

Answer.—Oftimes the Magnetic Healer does take on the conditions of the patient, and unless something be done to throw it off, would be likely to suffer for a long time. There are two or three ways of getting rid of such complaints. The first is to wash your hands in cold water. In cases of treating a Fever, it would be well to let your hands remain in cold water for a few minutes, so as to absorb the magnetism. For inasmuch as it is a universal law of nature, that where there are two bodies brough in close communion with each other; and one being cold, and the other hot, the one being

cold will absorb the heat of the other, until both become equally charged; so, by placing the hands in cold water, the water will absorb the Caloric of the body that may have been absorbed, by the treatment of the patient; and then by taking your hands out of the water you leave the Feverish Magnetism behind, and thus get rid of the condition. Another method of getting rid of the condition of the subject is; after treating a debilitated patient, when you have imparted so much of your magnetism as to feel weak; go out in the open air, and standing up at full length, with your shoulders back, take in a few deep breaths, and fill your lngs with the Oxygen of the atmosphere; thus you will increase your electric forces, and re-supply your exhausted energies.

QUESTION.—*How would you attempt to overcome the prejndices of an audience, who did not believe that the phenomenon produced upon the stage was genuine?*

ANSWER.—If you find you have a susceptable subject, then give some scientific demonstration, such as stopping the pulse, by drawing your right hand back over the arm of your subject, as you would do in the case of performing an Amputation (*See page* 42), or by producing Catalepsy; which gives evidence that there is something in the phenomenon that the audience cannot account for, on any other theory than that of Magnetism,

QUESTION.—*In Magnetizing a patient, why does the pain, which you have someimes removed, retvrn in a short time?*

ANSWER.—Often times this occurs because the treatment has been confined to too short a circuit. Thus, if the pain should be in the shoulder of the patient, it is not enough that we rub from the shoulder to the elbow; although this might remove it for the time; but not having drawn it out of the system, nor produced a balance of circulation from the afflicted part in the arm to the different parts of the body, it is likely to return, but if you work it out at the extremities, there is no danger of its returning until there is a return of the conditions brought to bear upon the physical constitution of the patient, which first caused the affliction.

QUESTION.—*Can you Mesmerize the Lower Animals?*

ANSWER.—Yes! Every animal is susceptible to the positive conditions of the mind of man. As a proof of this position, we see people who are naturally afraid of dogs; almost every dog they come across seems to realize their fear; and as a consequence the dog barks and jumps at them. Yet another person who seems to have no fear of dogs whatever, may pass by in perfect quietness. Or to make this still more plain

we will suppose a man owns a savage dog, which will scarcely allow a stranger to come into the yard; you are afraid of that dog; but being in need of a good watch-dog, you buy this dog from its master, and although you were very much afraid of the dog when it belonged to another person, (and, because of your fear, you stood in a negative relation to the dog,) yet when you became the owner of the dog, you at once began to educate yourself up to a positive condition of mind, that you were going to make the dog obey you as his master. In proportion as you became confident, the dog became negative, until by the determination of your will, you have made the dog afraid of you, and consequently do your bidding. Thus you have Psychologized the dog. This is the power by which the keeper tames the Lion or Tiger. The power is not so much in the Eye (as people suppose), as it is in the Mind of the Tamer. I am aware that the Keeper will not venture to go in or out of the cage of wild animals, with his back towards the beasts; because he has educated himself to the belief that the Lion is afraid of the glance of his eye. But when we take into consideration the fact, that the same keeper, who dare not turn his back upon the Animals, when entering or returning from ths cage, will stand up and hold out a stick for

the animals to jump over, and command them to pass behind his back, and come around in front to jump again; and this sometimes when the animals are very angry and unwilling to do so; we must conclude that it is not so much in the glance of the Eye, as the positive condition of the Mind, which controls the Lion or the Tiger. And if the confidence of the Keeper should become destroyed, his power over the animals would also be destroyed, and the beasts would turn upon him and rend him. Thus we may learn that by rendering ourselves positive, we become masters of the animal kingdom, from the supremacy of our intellect. And that our power to subdue one another, and the animals below us, does not so much consist in the size of our physical statures, as in the condition of our minds.

And now, seeing that the hour for closing our lesson on Animal Magnetism has arrived; let me impress upon you the importance of studying well the principles involved in what has been said; and, although you may be considered foolish, in attempting to practice what you have learned to-night; yet I hold that the time is coming when the truth of Mrs. Abdy's lines upon the subject will be realized; and the pointed finger of scorn will only serve to reflect the ignorance of the scoffer. I will now give you the lines of the Poetess.

THE PSYCHOLOGIST.

He stands before a gathered throng, strange knowledge to unfold,
Charming the dezzled fancy, like the fairy-tales of old;
Yet must he brook the idle jest, the cold and doubting sneer,
He hath no beaten path to tread, no practised course to steer.

The wonderous science, that he strives, to bring to life and light,
Is softly. faintly breaking from the misty shades of night;
And scoffing prdjudice upbraids the pure and genial ray,
Becuuse it doth not burst at once, to bright and beaming day.

He tells the healing benefits, that through this power arise,
How sweet and soothing sleep, may seal the weary mourners eyes,
How raging madness may be checked; how sufterers may obtain
The boon of deep oblivion from the keenest throbs of pain.

Anon he dwells on loftier themes, and shows how mind may claim
An empire, independent of the still and slumbering frame.
Can you doubt the proofs, ye careless throng, submitted to your view;
Can ye hold them in derision, because yet untried and new?

Know that improvements ever wend a tardy course on earth;
And thou Wisdom's mighty goddess gained perfection at her birth,
Her children reach by slow degrees the vigor of their prime,
For the wisdom of this lower world requires the growth of time.

None wish ye on the statements of a single voice to rest,
The marvels ye have witnessed, ye are urged to prove and test;
Survey them in their varied forms-inquire-observe-inspect
Watch-meditate-compare-delay-do all things but neglect!

If ye bear in mind the lesson that to-day ye have been taught,
Ye need not lack material for intense and stirring thought;
And my simple lay can little aid an orator's discourse,
So gifted with the energy of intellectual force.

But I ask if your cherished ones sharp anguish should endure,
Which the stated arts of medicine had in vain essayed to cure;
Would it not grieve ye to reflect ye might those pangs allay,
But that, jestingly and mockingly, ye cast the means away?

Mistake me not I prize not aught, however great or wise,
If held not in subjection to the God who rules the skies;
To me all knowledge would be poor, all splendor would be dim.
All boons unsafe, all joys untrue, unless derived from Him.

And if eagerly the wondrous power I witness and approve,
It is because I know no bounds to Heaven's amazing love,
And I cannot, by the pedant rules of critic caution, scan
The depth of those exhaustless gifts, His mercy pours on man.

CLAIRVOYANCE.

Ladies and Gentlemen :—On last evening we considerd as far as time would allow us, the principles of what we term Animal Magnetism, which we recognized as the phenomenon produced through the use of our external senses, and the Magnetic impressions and influence of the sameness which exist in the human body. To-night, we have met to consider that part of Psychology known as Clairvoyance. A phenomenon which is not dependent upon the use of the external senses, but rather may be considerered as Mental Telegraphy. The mind and brain of an individual, (under what we term the law of Psychology), bears the same relation to another, that (under what we call the law of Chemistry) one Galvanic Battery deos to another. And I ccntend still farther, that the Atmosphere bears the same relation to mind and brain, that the metallic wire does to the batteries. Hence between the metallic wire and the Galvanic Battery there must be an affinity ; a correspondence in their nature. So I contend there is a similar correspondence in the nature of the Atmosphere

and the intellectual nature of mankind. As a proof of this position, consider how the mind of man is affected by the changes in the conditions of the Atmosphere. A dark and cloudy Atmosphere produces what is termed, "a depression of spirits," while a bright and clear Atmosphere produces the sensation of cheerfulness. Now Clairvoyance being a kind of telegraphy; the conditions necessary to produce this phenomenon must be similar to those required to send a communication from one battery to another. In sending a message from Toronto to Montreal, (or any other given point), the operator at this end of the line may tap upon the handles of the battery artistically, and send the electricity coursing through the wires, until it reaches the battery at the other end of the wire, where it was directed; but if the battery at the other end was in operation, sending a message to some other point, then that battery like the one here in Toronto would be a positive, (because being active), and upon the law that two positives repel each other, the call from Toronto would make no impression upon it. But if, on the other hand, the battery at the other end is a negative, (or inactive), then there is an impression made upon it, by the call from this end, and the communication is opened up. Now this is practically the case in Clairvoyancce. Whenever the mind

of man is engaged in thought, and the brain is active upon any subject, it is in a positive condition; and from that universal law of nature that two positives repel each other, it is incapable of receiving any impression from another mind. But if the mind of one man be inactive, then it is a negative, and may be impressed by the mind of another individual. To illustrate this more fully, and to make it clear from the phenomenon of almost every day experience; let me suppose a case. William Smith, Thomas Jones, and John Williams, being boys together, and going to the same school, become what is called "chums," and before they reach the years of manhood Smith's family moves West, and nothing is heard from the boy Smith for years, during which time Jones and Williams have grown up together, married and settled near each other, and still retain a companionship. As time elapsed Smith, with the rest, having developed into manhood, and being free from the restriction of of his parents; feels a desire to visit the place of his childhood, and mingle once more with the companions of his youth. One day he determines to put his desire into execution, and starts on his journey. On reaching the place, his first enquiry is for Jones and Williams; and on learning of their circumstances, and their place of residence, he (Smith) starts to make

a call upon them. He determines to call first upon Jones, and it so happens that Williams is spending the evening at Jones' house. As Smith draws near the residence, his mind directed to the spot, naturally revolves these questions: How does Jones look? What changes has twenty years made in his personal appearance? How will he receive me? and various other questions. Jones and Williams, just having finished a conversation, upon some interesting subject, there is at this time a passive moment, before another topic is determined upon by either, as a subject for future converse. And during this passive moment, the positive condition of the mind of Smith reaches the mind of Jones, and he makes the remark: "By the way, I wonder what has become of Smith! I wonder if he has got married! I should like to see him!" and various other thoughts are expressed by Jones concerning Smith. Suddenly the door-bell rings, and Smith introduces himself. "Why!" says Jones, "you were the very last man we were speaking about! Only a few minutes ago I expressed to our friend Williams, that I should like to see you!" etc. Such or similar experience falls to the lot of almost every individual. Now I ask, how are we to account for this phenomenon, except upon the principle of Clairvoyance? That thoughts are existing entities, and that

Mind is not dependent upon the external senses wholly, for the reception of thought, but rather for its manifestation. The phenomenon of Clairvoyance may be confirmed by a variety of experiences. How frequently do we hear people talking of what they call premonitions, or presentments? And how often are these presentments confirmed by testimony? All of which proves the truth of Clairvoyance—that impressions are made upon the Mind, independent of the external senses. Hence under this head we shall consider what is known as Mind Reading, Clairvoyant Fortune Telling, Diagnosing Diseases, and some of the phenomena of Faith Cure and Christian Science.

MIND READING.

In opening under the head of Mind Reading, I might remark that there is a great deal that passes for Mind Reading, which is not Mind Reading at all. Such as persons hiding something, and another (being blindfolded,) taking their hand and leading them to the spot where the thing is hidden—and finding it. Or one person touching a certain key of the Piano, and the one that is blindfolded taking hold of the hand of the person who touched it, and placing their finger upon the same key, without knowing over what part of the Piano

they are passing their fingers. All this and similar phenomena may be accounted for upon the basis of Physical or Muscular Impression. As for instance—a person having a keen sense of touch, will detect the slightest pressure upon the hand, as well as upon any other part of the body. Then, taking into consideration the fact that the body, more or less, moves involuntarily to the conditions of the Mind; when moving in the right direction, the person who has hid the article, or who is testing the so-called Mind Reader, involuntarily manifests a willingness to move in the right direction. But when there is a motion in the wrong direction; then, by the same law of response, between Mind and Matter, there is an involuntary unwillingness to move, which, although so feebly manifested, that in ordinary persons it would not be noticed at all; yet it is sufficiently strong, to be noticed, by the sensitive feelings of those, who have cultivated this sense, for that purpose. Now what I call Mind Reading, is where there is an impression made upon the consciousness of the second individual, where there is no Physical contact. One of the best Mind Readers that I have ever known was Prof. Brown, who was in Wilmington, Del., in the winter of 1876. His method of Mind Reading was as follows: Any person in an

audience might tell the person sitting next to them something, and then keep their minds upon that spoken of, (without ever speaking aloud, so that no one but the two persons in communication could hear), and then Prof. Brown would tell them what it was which the first person had said to the second, and the second person should be the witness, as to the truth of the phenomenon. And when the conditions, of keeping the word spoken in the mind, were complied with, I never knew the Professor to fail in giving the correct answer to the mental question put forth. Another gentleman, whom I consider a good Mind Reader, is Mr. E. W. Emerson, of New Hampshire (a Spiritualist). I remember, at one time, being at a Spiritualist Camp Meeting, at a place called Neshemeny Falls, about 20 miles from Philadelphia. This man would stand on the platform, look around upon the audience, and would give expression to some of the most hidden secrets in the experiences of many of those, whom he had never seen before ; and those who had never heard of him. I remember one instance, of his describing the home of a lady, wko was an entire stranger to him, and even went so far as to describe what she had placed away in her bureau drawer, for safe keeping, before leaving home.

QUESTION.—*Why do you call this Phenomenon Mind Reading?*

ANSWER.—Because I consider it to be the Mind of one person discerning the thoughts of the other. For instance, persons going to a Clairvoyant, (or a Mind Reader), usually have something in their minds which they regard as a test; hence they keep their minds upon that, which they have resolved to make a test, until their minds become inactive to almost everything else; and when they come in sympathy with the mind of the Clairvoyant, they at once throw the conditions of their mind upon the sensitive; and the Clairvoyant or Mind Reader, gives expression to what he or she may discern, as the outgrowth of the positive conditions of the mind of the person who has made it a test. Hence, in the case of the woman spoken of, when Mr. Emerson came in sympathy with her, I have no doubt but that her mind at once returned to her home; and in response Mr. E. went with her; when he at once made the remark: "I am going into your home." And as the mind of the woman would naturally think of the home, as she had left it, so would Mr. E. describe it, as she saw it, and impressed it upon his consciousness. And when she thought of what she had hidden in the Bureau Drawer, the mind of Mr. E. would as

naturally turn to the Bureau Drawer; and describe what she had hidden. Now I contend, that perhaps nine-tenths of what is believed as Spiritual tests, and said to come from the Spirits in Spiritualist Circles, are simply this reflection of mind; where the thoughts of one person are impressed upon the mind of another, and given back as a test of the Spirits.

QUESTION.—*If you account for the phenomenon of Mind Reading upon the basis of the positive and negative forces of our own minds; would you not deny the truth of Spiritualism altogether?*

ANSWER.—If I am rightly informed, there are over 40 millions of believers in the ranks of Spiritualism. And when we take into consideration that among them are some of the most intellectual people in every community in which they reside; people whose testimony is considered valuable on almost every other subject; it is unreasonable to believe that they are entirely deluded upon this subject. There must be some truth upon which their philosophy is built; and from an experience of ten years investigation of the of the phenomenon, in all its various phases; I am ready to declare that, notwithstanding, I have found in this, as in every other phenomenon, there is a great deal of deception practiced, and

imposed upon the credulity of those who are over zealous for the evidences in favor of their belief; yet the phenomenon of Spiritualism, I am satisfied, is a fact, which no one can truthfully gainsay. And while I may differ from the great body of Spiritualists as to the cause of much of their phenomenon, yet in fairness, I am willing to admit the phenomenon itself to be a truth. And furthermore, when we take into consideration that like the great law of Chemistry, which holds the various kingdoms of matter into one family relationship; the law of mind, (or Psychology), holds the intellectual world into one great family; we must believe that wherever mind exists, it holds a relationship to every other mind that has an existence in God's great Universe. Hence if we believe man to be immortal; we must believe that his mentality lives, and from this relationship of Mind with Mind, (through what we term the law of Psychology), all the manifestations that appear through the positive and negative forces of Mind, independent of the external senses, under similar conditions would seem possible to transpire, after the change that death had wrought upon our bodies, had taken place. Hence, taking this view of the subject of Spiritualism, we are not justified in denying the possibility of Spirit communion, from a Psychological stand-point. And

again, if we deny this relationship of Mind under the Psychological law ; we at once shut ourselves off by the same argument from the unseen world entirely; and in so doing, not only from the possibility of communion with our departed friends, but also from the ministrations of Angels and God. For I hold we have no other method of communion with God, save through the active and passive conditions of Mind. And all our Inspirations and answers to payers, must come to us through this method, of what we term Mental-Telegraphy or Mental Impressions, independent of what we call the external senses.

QUESTION.—*Admitting the position that every Brain is a Battery, and that the Atmosphere is the Conductor of Mental Impressions ; and that, through the Positive and Negative conditions of Mind, we can communicate, one with another ; would you then have us to understand that all people are subject to the impressions of the Minds of others? And if so, then, that every person is a Clairvoyant?*

ANSWER.—I believe that every person is more or less susceptible to the impressions of the minds of others ; but I do not believe that every persons is what we call a Clairvoyant, or a Mind Reader, in the sense in which

Clairvoyance and Mind Reading is generally understood. Although I believe this power of Discernment may be cultivated; and that it is no special gift, but rather a natural result; the outgrowth of the development of the Brain, and the conditions of the Mind. Persons who are, what we term, particularly gifted in this particular, (so far as my experience goes,) are always well developed in the Region of Spirituality, Sublimity, Hope and Ideality; also those who have large Concentration, so that they can render their minds passive. Hence they are wide at the upper portion of the side of the head, as well as full at the centre of the back head.

QUESTION.—*Does Clairvoyance and Mind Reading, always mean the same?*

ANSWER.—No! I consider all phases of Mind Reading to be Clairvoyance; yet I contend that Clairvoyance covers a wider field than that of Mind Reading. For as you will remember, I have described Mind Reading to be the Mind of one person reflecting the thoughts of another. But, in my investigations, I have witnessed phenomenon, which could not be attributed to Mind Reading whatever. Where the Clairvoyant has described certain events in the history of persons, which

had long been forgotten; and have connected events with results, of which the persons themselves had no knowledge. I will dwell more fully upon this phenomenon under the head of what I call Independent Clairvoyance.

QUESTION.—*Do you believe in the truth of what is termed Clairvoyant Fortune Telling?*

ANSWER.—There is some truth in the phenomenon; but I regard the prophecies of the future, as given by those who advertise to tell fortunes, (by which to make a living), as a very unsafe guide through life. I will give you my reason for so saying: If we are to receive information through the medium of Clairvoyance, it must come to us from the positive condition of another intelligence, who sees that which we desire to know, or otherwise is enabled to trace from that which is seen, the probable results that shall follow, in consequence of that which now is. This position being true, if the person who purports to be a Clairvoyant, be genuine, the information which is desired, cannot be in the mind of the Clairvoyant before going into the passive state, (or what may be termed the Trance condition;) otherwise, there would be no necessity for the sensitive going into that state at all; from the fact that the infor-

mation could be given without. The feigned necessity of a trance, would itself be a deception. Next, if the information, which comes through the Clairvoyant, must be received from the positive condition of another mind, coming in sympathy with the negative condition of the mind of the Clairvoyant; is it not rational to suppose that the positive condition of the mind, of the person who has come for information, will bear the first relation to the sensitive; and if so, that not only what the first person knows of their past, may be impressed upon the mind of the Clairvoyant; but even the desires for the future, may also be impressed upon the Sensitive; who in response gives expression to what is past, and prophesies the future according to the desires which have been impressed upon them. And yet thousands of dollars are spent annually, even by business men of high standing in society, (as well as by those, who are often termed the credulous masses), for such uncertain information.

QUESTION.— *What is your opinion of those Claivoyant Doctors who claim to Diagnose Diseases?*

ANSWER.—I regard a part of this phenomenon as that of Mind Reading. For instance, a person coming to a Clairvoyant Doctor, although he or she may not be able

to describe their feelings in language, yet at the same time they know very sensibly how they feel ; and when the Doctor becomes in a passive state, the positive condition of the Mind of the patient, with all its sense of feeling, is at once thrown upon the sensative Mind of the Clairvoyant ; who gives expression to the feelings of the patient, under these conditions, much more accurately, than either patient or Doctor could describe in their normal state. And if the Clairvoyant is skilled in the practice of medicine, and knows its adaptation to disease, under these conditions, he is not only enabled to see, or determine, the nature of the disease more accurately than he could otherwise do; but it is reasonable to suppose him to be more proficient in prescribing for the disease as well. Hence I have no hesitation in saying I have great faith in a genuine Clairvoyant Doctor, so far as there is any virtue in medicine.

QUESTION.—*But are there not some who claim to be Clairvoyant Doctors who have no knowledgr of Medicine ? And do they, not only describe diseases, but also prescribe Medicines, which often proves effectual in curing ; of which the Clairvoyant has no knowledge.*

ANSWER.—This is true, but as this too, comes under the head of what we term Independent Clairvoyance, I will answer under that head.

QUESTION.—*Under the head of Clairvoyance you said you would speak of Faith Cure and Christian Science; Would you kindly give us your opinion of these phenomena?*

ANSWER.—I may say that I have some confidence in both of these phenomena; but I do not believe they do the good which might be done, did they but strip it of its mysteries; and placing it upon the basis of Mental Science, teach people that the power to heal lies as much within us as around us. For I contend that the power that cures the body in these phenomena is the condition of the Mind. Faith brings with it a positive condition of Mind; and that positive condition of the Mind controls the body; hence the cure is affected. But I would not have you understand that I ignore all outside help, and disbelieve in the efficacy of Faith and Prayer. For I believe in both these conditions, as being essential to the development of the Mind, and I believe further; that in answer to these conditions, among the Christian Scientists, and those who believe in Faith Cure, much good is done. As we said on Animal Magnetism, many of the so-called Miracles of Jesus, were done in answer to these conditions. And if the power to heal, (in the time of Christ), lay in the conditions of Faith or Confidence, then in accordance with the immutability of the laws of Mind and Matter,

that power remains the same. And as prayer brings with it, the conditions of Faith, or expectancy; (and without it there can be no real prayer,) it also must have a meritorious effect upon the condition of the Mind, to which the body involuntarily responds. And when we consider, that the positive condition of one mind, can influence the negative condition of another, independent of the external senses; and that the atmosphere is the conductor of mental impressions, and that what we term Matter, involuntary responds to the conditions of Mind; we learn, that not only does the diseased body of an individual respond to the conditions of Faith, or Confidence, of their own Mind, from the power which lies within itself; but as every Brain is a Battery, the combined Faith or Confidence of others, may build a stronger Battery, than that which lies within, the possibilities of the patient's Mind; and being concentrated upon the patient, it inspires confidence in that power, where the Minds of those who believe are directed; and in response to their confidence, the body moves, and the prayer is answered. For the law of response, between Body and Mind holds good, whether done in the name of God or Man, providing the conditions are the same. For I hold the laws of Nature are the laws of God, and similar conditions must produce similar results.

QUESTION.—*Can you give us any points of difference between what is called Faith Cure, and what is called Christian Science?*

ANSWER.—One of the strongest points of difference between those who call themselves Christian Scientists and the believers in Faith Cure, is this:—The Christian Scientists deny the personality of God, and declare Him to be a Principle. They also deny the reality of Matter, and contend that the Mind is the Real. That the diseases of the body are only imaginary, etc. While those who are believers in Faith Cure, believe in the personality of God, and that, as a person, He has an independent power to heal; that the diseases of the body are also a reality, and that, by asking, believingly—God will of His own power and self-hood, answer their prayers; and by a special Providence, heal the afflicted. Thus, while both claim to be the followers of Christ, and to practice what He taught, there is seemingly a wide difference in the doctrines which they preach.

QUESTION.—*If the Christian Scientists believe God to be a principle and not a person, then must they not deny the Divinity of Jesus Christ?*

ANSWER.—They teach that the God principle is goodness, and that in the life of Jesus Christ this principle

was manifested more fully than in any other personage. Hence they recognize the Divinity of Jesus to consist in the purity of His motive, and the righteousness of his conduct; demonstrating the highest expression of goodness. And that, in proportion, as we follow the example which Jesus has laid down in the Gospels; so shall we come into the fullness of this Divine Power or (Goodness), which was demonstrated in the life of Christ, the principles of which they call Christian Science; because Jesus Christ was the first great teacher.

QUESTION.—*If Clairvoyance consists in the relation of the positive and negative forces of the mind and the Atmosphere be the conductor of Mental Impressions, then can we by these positioe and negative forces of Mind Telegraphy to one another as far as the Atmosphere extend? Or does distance have any effect vpon the influence of Mind?*

ANSWER.—So far as I can understand, the Mind is not limited in its influence, or flight by what is known as distance. Distance is a geographical measurement; but so far as I can understand, the Mind and Thought has no geography that can be measured by physical laws; consequently, if there be any obstruction to the power of Mind through the distance of space, from the relation

of the Spiritual to the Material; the interference would be so small that we could not perceive it with our physical senses. Hence, so far as the demonstrations of Mind are concerned, to our physical senses there is no limit to the power, or influence of Mind, because of the distance which exists between the positive and negative Minds that may come in sympathy with each other.

QUESTION.—*Do you believe the time will ever come when Clairvoyance will come into more practical use than it is now?*

ANSWER.—I believe the time is coming when the practice of Clairvoyance will become as universal as the art of writing is to-day. And instead of having to use the physical Telegraph or the Telephone, Shorthand-writers and Type-writers, to report and communicate business transactions, etc.—the Mental Telegraph will be used. This may seem as an extravagant idea at present; but we are gradually growing into these conditions. When we take into consideration the vast importance that is attached to the psychic impressions which fascinate themselves upon our consciousness, in all the relations of life; we learn how rapidly, though silently, this phenomenon is growing in strength any power, and assuming a leading position as a means of communi-

cating thonght. How little importance are attached to the words that are spoken to-day, compared with the impression that is made upon our minds, by some unconscious power? A stranger meets us, "and in mournful tones, a tale of woe unfold;" His words fall upon our ears, but behind these sorrowful tones, there is a secret power, which says in language far more true than what his words describe; Beware! for behind that haggard face a villian or a traitor stands; and though we may stifle these impressions, and yield to the words spoken; we often find the truth of what we feel, rather than that which is said. Now this, I take to be evidence, of the truth of Clairvoyance. And when properly understood, by the leaders of Society, will prove an important factor, in establishing it as a means of communication, and investigation of facts and incidents in life.

QUESTION.—*How do you account for these impressions?*

ANSWER.—I contend that our thoughts are more positive than language; and, not only more positive, but more truthful. And whi'e the Traitor, or the Villain, may try to deceive us with his words; knowing his deception himself, and the object he has in view, in trying to deceive us; he projects that inward consciousness of his own evil designs, and whilst in a passive

state, listening to his tale of woe, we are impressed with the true idea, back of all that is said; as the consequence of the positive and negative forces of Mind.

QUESTION.—*What benefit may we expect to derive from a more universal development and practice of this Phenomenon?*

ANSWER.—If, as we have described, by the powers of Clairvoyance, we can read the thoughts of one another, and thereby derive the truth from impression; as the thoughts pass through the Mind, without the possibility of being deceived by the words that are spoken; then shall we be enabled to prevent all the crimes, and miseries, that now arise as the result of deception. For not having to depend upon the external senses, for the evidence, but entering into the secret working of the Minds, of one another, there will be no possibility of deception. The very *thought*, of deceit, as well as that of justice, will make its impression, upon the mind of another; and thus there will be no necessity of so many witnesses, in our Courts of Justice; for persons whose Minds have been cultured to receive the truth, will receive the evidence. And not only might it be made valuable thus; but suppose a Robber is about to enter the dwelling or store of another; his mind devises his plans,

before they are put into execution. Now, suppose the mind of the owner, or some person interested in the welfare of the owner, should at this time be in a passive state; the positive intentions of the Mind of the burglar would at once be impressed upon the sensitive mind of the owner, or friend, and the crime may thus be prevented. Even to-day this takes place sometimes. How often have we heard and read, of premonitions and warnings, which have put people on their guard, and thus prevented crimes? And in many instances, where crimes have not been prevented, because the impression has not been sufficiently heeded; there has been an anxious troubling or forboding, which, if properly understood and heeded—would have prevented it. I remember hearing a gentleman, (who keeps a Jewelry Store in this city), say not long ago, that for two or three days before his store was robbed; he had forebodings of what was going to take place, and became so troubled about the matter, that on the night of the robbery, he said to his partner; that he felt there was something going to happen; and that night they took particular pains to fasten up the store. And for nights before, he was troubled in his dreams. He asked me how I would account for such a warning; I said, (after learning from him that the burglars first entered his home,

went into his bedroom, and took the keys out of his pocket, with which they entered the store); that whoever the robbers might be, there is sufficient evidence to prove that it was someone who had been watching his, (the proprietors') movements, and even had been planning how to enter the home and bedroom; and that their minds were sufficiently active, to impress his mind; and hence the forebodings; which if properly heeded, would have saved his loss. Many instances of a similar nature, are happening every day, which goes to prove the advantages of Clairvoyance, if more universally practiced and cherished. I might give you many more illustrations, upon this part of our subject, but as time is fast hastening on, we will let what has been said upon this part of Clairvoyance suffice for the present, and enter into what we term Independent Clairvoyance.

INDEPENDENT CLAIRVOYANCE.

LADIES AND GENTLEMEN:

Upon this part of our subject, we shall find, rests the strongest evidences of Spiritualism, Christianity, and Religious sentiment of every kind. We said in the commencement, that what we call Independent Clairvoyance, is an impression made upon our consciousness; when we could not recognize the connection between the Minds of Operator and Subject; or in other words, when we know not where, or who the operator was. And yet in many instances, we may account for this phenomenon, upon the basis of what we have termed Clairvoyance proper, or the reflex of Minds in direct communication with each other. Let me give you an illustration in my own experience; When I left England I was quite young, and my father, whom I left behind, felt the separation very keenly; so much so that he did not follow his business over three days after I left. He seemed to gradually sink beneath a load of grief; until I had reached this country, and had time to

write him a letter; and when my letter reached England, and was carried to my father, it seemed as though he was waiting to hear from me before he should die. The letter was read to him, and when finished, my father remarked, "I am satisfied!" and died at once. At this time, as near as we could compare the difference between the two countries, I was laying on my bed in my boarding place, not feeling well on account of the change of climate, water, etc., (but at the same time I was conscious that I was not asleep), I saw my father as plain as I had ever seen him in my life; and I heard him say as distinctly, as I had ever heard him speak; "I am satisfied," and I saw him sink back into his bed and die, Now at this time I did not know that my father was sick. I arose from my bed, and, going down stairs, I remarked to a young man who came to this country with me, what I had seen and heard. The young man of course supposed I had been dreaming—which I could not dispute, although I was satisfied I was awake. The young man remarked, "Your father was well when we came away, and why should he be dead." I remarked that his saying was true, and I could see no reason why he should be dead, or even sick. I tried to dismiss the subject from my mind, and think no more of it. But in about three days afterward, I was

again lying in the same condition, when again I had a vision of my father's funeral. I saw the procession as it moved alone; distinctly saw the Minister who officiated on the occasion; saw where my father was buried, even to the spot of ground, and many other particulars; and what made the matter more interesting to me afterwards, was the fact that my father was buried in a new Cemetery, in another parish, from that in which he died; and although in the same parish with my mother, in a different grave yard. The whole of which was contrary to what I could have expected. I again made known my vision to my friend, and although it seemed strange to us both, we still thought it must be a delusion. However, I made a note of what I saw in my vision, and in a week or two afterwards I received a letter stating that my father was dead, and that he died at the time I saw him die in my vision; and that his last words were, "I am satisfied." in answer to my letter. Also that he was buried where I saw him buried, and the whole circumstance as I had seen it in my vision. When I have told this story to the Spiritualists and have asked for a solution to this seemingly strange phenomenon; they have invariably told me that it was the spirits who brought me the information. But while I regard this as what may be termed a case of Indepen-

dent Clairvoyance, such as might come from the Spirits, (provided that Spirits do communicate, and are interested in telling us all things that would be of interest to us); yet I have no idea that this was anything more than the positive and negative conditions of mind in sympathy with one another; independent of any Spirit communion from disembodied Spirits. Let me explain; when in this passive state, (which had been brought on by my sickness spoken of, through a change of climate, water, etc.) I was in a fit condition to receive any impression from a positive mind that might be directed toward me; and when my letter reached my father, stating where I was, it brought his mind in direct sympathy with me; hence the positive condition of his mind directed toward me at the time of his death, would at once impress upon me, (through the atmosphere) not only the words he spake, but also his dying condition, until I saw and heard as before described; after that when I saw the second vision, I contend that it was the positive condition of the Minds of the rest of the family, who impressed me with the scene of the funeral; for, as they concluded that my leaving had caused my father's death, they would naturally be thinking of me at the time of the funeral, and wondering what I should say, or think, when I learned that my leaving, had broken

my father's heart; for such is the language which they used when writing to me concerning it. Now to me, upon the ground that the Atmosphere is the conductor of Mental Impressions, and that, so far as the Atmosphere extends, so far can we Telegraph, (Mentally), one to another. The solution I have given you of the premonition which I experienced at that time, is to me the best and most rational theory I can offer. For while I do not deny the possibility of Spirit Communion, I must say, that so long as I have, what may be termed a Natural solution; based upon the positive and negative forces of mind, in the present sphere, I have no disposition to call in the aid of what is often termed the Supernatural. Although if Spiritualism be true, the communion of Spirits must be based upon natural law.

QUESTION.— *You told us, that under the head of Independent Clairvoyance, you would speak more fully of your experience of Phenomena, which could not be accounted for on the basis of Mind Reading; would you kindly give us some of those experiences?*

ANSWER.—In addition to what is known as Mind Reading, (direct and indirect), there is, in Psychology, what is known as

PSYCHOMETRIC READINGS.

That is where the Clairvoyant claims to sense the Magnetism of another person, by taking something in their hands, or placing it upon their foreheads, which the person, who is to be described, (or whose history is to be given), have worn or handled, just before. Such as the reading of Gloves, Walking Canes, or different other articles, which have been handled or worn by others.

QUESTION.—*Have you any experience which would lead you to believe that this can be done? And if so, upon what ground would you explain its philosophy?*

ANSWER.—I have had several experiences, which would lead me to believe in the truth of this phenomenon. At one time while in Chicago, after I had delivered a discourse, on the subject of Psychology, a lady by the name of Mrs. Wilson Porter, who lived at Peoria, Ill., taking hold of my cane, (which had been placed upon the Piano, with several other Canes, Hats, and Umbrellas), without knowing whose it was; and had never seen me before; commenced to read my history, and spoke of some of the leading events in my life; at the same time telling the dates, on which the events occurred; also my age at the time these events happened,

as well as my age at the time of reading. She then took up the Cane of another man, and read his history, as accurately as she had done mine, and spoke of what was likely to happen, when he would reach the age of 42 years. And on appealing to the man for testimony, the man said, "A part of it was true, but he could not vouch for the truth of all that had been said." When the lady replied; "I am aware that you cannot vouch for all that has been said, because you have not reached the age of 42 years; but in one week, from next Tuesday, you will be 42 years old, and on that day you will be able to testify." The gentleman arose, and stated that on that day, he would reach the age of 42 years; and that, although he had never seen the lady before, and, (being a travelling man), was a stranger to everyone present; still what she had told him, was true. I might give you many more instances, of similar experiences; but what I have said, is sufficient to give you an idea, of what is meant by Psychometry. I will now attempt to give you its philosophy. It is claimed by those Psychometrists, that we impart a certain amount of Magnetism to everything we touch; and that by taking hold of that, which has been charged by our Magnetism, they are enabled to sense the conditions of the persons, whose Magnetism, they come in

contact with. And, as every important event in our lives, makes a lasting impression upon our individuality, and consciousness; the impressions made by these events, are imparted to our Magnetism; and as our Magnetism, which we are constantly throwing off from our bodies, carries with it the very nature of our being, they claim, by sensing this Magnetism, they are enabled to determine every important event, in the history of the person, with whom they come in sympathy, through this Magnetism.

QUESTION.—*Do you think this philosophy is true?*

ANSWER.—I am satisfied that we are constantly throwing off a certain amount of Magnetism, and I believe that the Magnetism which we are throwing off differs as widely from each other, as our individuality. As a proof of this, we have only to consider that the dog is enabled to scent his master, and determine the course which he has pursued; although the dog never saw his master go. And should the master have entered a building, and be seated in the center of a thousand other individuals, the dog will scent the magnetism of the master; and pushing his way; go direct to the object of his search.

Take another illustration: From the relation which

we sustain to the physical world around us, we are enabled to impart the magnetism of our bodies to a piece of steel or a stone, and if so to every other form of gross matter, with which we come in contact. This can be proven on a cold day, by taking hold of a bar of steel in our hands, or seating ourselves on a cold stone; when we soon feel that we have lost a certain amount of heat from our system. That heat which we have lost, has been imparted to the stone, or steel, and has carried with it an effluvium, which is in nature, like unto the body from whence it emenates. For I hold the laws of Nature are the same in every department. And from what our experience has taught us in relation to the composition of other bodies; the heat which is generated, carries with it an effluvium which is in nature like unto the body that is being consumed, (or reduced.) And as heat can only be generated by friction; and friction, necessarily involves consumption; it follows that the heat generated in the human body is brought about by the same law; and when imparted to another body, or thrown off in the Atmosphere, carries with it a certain amount of magnetism, or effluvium, which is in nature, like unto the body from whence it came. This position then being true, I see some ground for a rational belief in the philosophy given in favor of the truths of Psychometry.

QUESTION.—*Do you believe that Clairvoyants can foretell the Future?*

ANSWER.—I do not believe there is any power, or intelligence in existence, which can foretell that which has no existence. I know there are persons, who claim to foretell the future. And I have known very conscientious people, to say that they have had the Spirits, to tell them through their Mediums, things which did not take place for years afterwards. Yet I cannot believe, but that the event must have had an existence, in Mentality, if not in the Physical, at the time the Clairvoyant spoke what would seem a prophecy. To illustrate what I mean, and make it so that it may be understood, we will suppose a case; A man in Germany, or some other part of the World, having a family and is rather wealthy; getting old, not having made provisions for the distribution of his property, coming home from his place of business one day, feels very much indisposed, and remembering that age is growing on him, he determines that he will make his Will, and provide for the future of his family. He sits down and goes over, in his mind, what he will give to John and Martha, Thomas, and the rest of the family. Now suppose, at this time, John is in Toronto; and is at a Spiritualist Seance, or in the presence of a Clairvoyant.

From the sympathy which exists between John and the Father, as soon as the Clairvoyant gets in sympathy with John, they would be in sympathy, intellectually, with the Father; hence the Clairvoyant would say, "I see an old man," and begin to describe the Father; then go on to describe him, as making a will: and would be apt to say, "I hear him say, 'I will give so much property to John, and so much property or money to Martha, and so much to Thomas;'" and thus go on, to describe the Will, as the old man goes over his intentions, in his own mind. Now you see, this Will would have an existence, in Mentality. And, (according to the latest conclusions in Mental Science; from the positive and negative forces of Mind, and the relation of the Atmosphere;) would travel out until it had reached every person, connected in the Mental transaction; hence John with the rest. But John's mind being more positive at the time, than the mind of the Clairvoyant, the impression was made upon the mind of the Clairvoyant. Now suppose, that on the next morning, instead of going to draw up the Will, as he had determined, the old gentleman feels better; he goes to his place of business, and neglects to make his Will; and perhaps does not feel the same indisposition, for a year afterwards; when he put into execution what

he had determined, a year before. Now you see, the Will had an existence in Mentality, one year before it had a Physical existence. And, as it is the Mental Impressions that the Clairvoyant more especially deals with, it was an easy matter for this Will to be described, one year before it was written. And thus it became a prophecy, so far as its Physcical existence was concerned. And in no other sense, can I believe the Future to be foretold. I might give you other illustrations; such as for instance, a person in England determining to write you a letter; that letter exists in Mentality. Now suppose, at the time the person thinks of writing, you are in sympathy with a Clairvoyant; you see, by the same law of Mind, the letter may be impressed upon the mind of the Clairvoyant, in all its details; and consequently the Clairvoyant says; "You are going to receive a letter, which will bring you certain news." In a week or two afterwards, you receive the letter, containing the information, which the Clairvoyant had described; hence again there is a seeming prophecy; and thus I might go on, through all the different phenomena of Fortune Telling, and Business Clairvoyants. But I think sufficient has been said upon this point.

QUESTION.—*If you do not believe in the prophecy which*

hos no cxistenee ; then do you not deny the truth of Divine Prophesy ? which foretold events which did not take place for numbers of years, and some of which spoken of in the Scriptures has not yet taken place ?

Answer.—Upon the ground that I have just given you, I have no reason to doubt the truth of Divine Inspiration ; nor of the Prophesies of the Scriptures. For if we would believe in the infinitude of God and His Divine Perfection ; and that He is the Author and Creator of the Universe ; we must believe that, like a machinist who designs a machine, and sees it in operation mentally, before the machine is constructed ; and is enabled to convey intelligence to His fellowman as to how long he expects it will be before he will have this part completed, and how long before that ; so God, seeing the end from the beginning, could by the influence of His mind, impress upon the Clairvoyants or seers of old, the truths of the future, and could fortel coming events, ages before the physical, should take place. Hence Clairvoyance being a truth, helps us in our Faith.

Question.—*What relation does Independent Clairvoyance bear to the philosophy of prayer ?*

Answer.—The philosophy of prayer rests entirely upon the truth of this philosophy. For it must be ac-

knowledged that when we pray we do not expect that God is going to answer our prayers in articulate sounds; or that he is coming down to us in person to supply our wants, by any physical manifestations. But when we pray, if we would receive an answer, we must place ourselves in a passive or an expecting condition. Hence in so doing we comply with the conditions of Clairvoyance. And as we cannot see God except by an "eye of faith," nor locate His Divine personage, all we can do is in confidence project out our conscious and anxious desires, and when the answer comes it comes to us from that invisible sourse and power to which we give the name "God."

QUESTION.—*You stated under the head of Clairvoyance, that there were cases, where persons, who had no knowledge of Medicine, etc., under the influence of Clairvoyance, Diagnosed diseases, and prescribed for patients effectually. Have you any solution to this phenomenon?*

ANSWER.—I might give you the answer, which the Spiritualists give; they believe that in the Spirit World there are Doctors; as there here, and that these Spirit Doctors have a better knowledge of Medicine, and understand the nature of diseases better, than what they call the Doctors, of the Mundane Sphere. And they, also, believe that these Doctors come and control these

Clairvoyants, and that it is the Spirit Doctors who poescribe, and not the Clairvoyants themselves. The Clairvoyant is but an instrument, through which these Doctors operate.

QUESTION.—*Do you believe this theory ? Or have you any other explanation ?*

ANSWER.—Upon the evidences given in favor of man's Immorality, and the testimony given in the Bible, of "Ministering Spirits, sent forth to minister to those who shall be Heirs of Salvation;" I see some ground for the truth of such a position; although it may be contrary to all my former education, and preconcieved opinions. And being an investigator, rather than an antagonist, of any and every subject; I hold myself in readiness to accept the truth, or to reject the errors, in proportion as they are made clear to my understanding. But in addition to the plausability of what may be given as the Spiritualistic philosophy; there seems to me to be another theory upon which the truth of this phenomena may rest, and that is the fact that like attracts its like. And if this be true of Mind as it is of Matter; then where there is a desire for information of this kind, the desire becomes a prayer which reaches out into the intellectual realms of thought, attracting to itself all the various atoms of thought that bear a relation to the

nature of such a prayer, (or desire); like as in the different kingdoms of the Vegetable and Mineral, which draws, by the law of Chemistry, the various atoms of matter, and assimulate them, in order to build up the various species of Mineral and Vegetable life. Then, in response to the desire of the Clairvoyant, the answer comes and fascinates itself upon their minds, and they give forth what has been attracted to their consciousness through favorable conditions. I know not which of these solutions are true, or whether either, or both. But I give you the results of my reasoning upon this question, and still hold myself ready for anything better or more rational that may present itself to my consciousness.

And now let me say, that I believe this power of Independent Clairvoyance, to be the developing power of all our great men and women. For instance, here is a man who starts out as a Preacher; he is very susceptible to Mental Impressions; and, as a consequence, he soon reflects the ideas of the leading minds of his audience. And from the combined intelligence, which is brought to bear upon him, he surpasses the intelligence of any individual Mind, in his audience, until his knowledge and power is talked about, in other circles. Soon he is called to a larger and more intelli-

gent Congregation ; and in a little while he outgrows, (through mental impression), the intelligence of that Congregation ; and on and on, until his fame as a Preacher become so widely known, as to have a National reputation. Now you see, that the combined intelligence of a nation, is looking to him, as a leader and authority in Theology. From a National reputation, his fame spreads out, until the whole civilized world looks up to him, as a Preacher, and are eagerly watching for what he may say, upon points of individual interest. And thus, by the concentration of their minds, they are impressing him with the most advanced thoughts, and thus he becomes the leading mind, of the age, from the fact that he is the centre, upon which the Intellectual world rests. And what is true of a Preacher, is also true of a Politician. And what is true of a Preacher, and a Politician, is also true of a Sceptic. Hence by this power, of Independent Clairvoyance, we develop a Beecher to represent the Philosophical a Talmage or a Spurgeon to represent the Emotional, in Theology ; and an Ingersoll or a Bradlaugh, to represent the Sceptical element, among society. And thus the world moves on, from age to age ; these great centres of thought giving forth sentiments, as the result of the combined intelligence, of the age in which they

live; that shall not be grasped, by the great mass of mankind, for hundreds of years afterwards.

Hoping that the lessons, which you have received, may be of benefit to you all, in the future, and that you may continue, to investigate the principles of Psychology still closer, I leave the subject with you.

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